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RELIGION AND SCIENCE: A PLEA FOR UNITARIANISM.

It is the object of the present paper to furnish an estimate of the Theology professed in this country, by regarding it in the light of the scientific knowledge prevalent amongst us.

The church and the world are and must be intimately connected together. They act and re-act upon each other by their necessary contiguity. But they are not merely contiguous. One is only a part of the other. The church is the professedly religious portion of the world. It therefore comes to pass that the religion of a country will be found to correspond with its civilization; its ecclesiastical order will bear a close relation to its social morality; and its theology will answer to its general knowledge.

It is this view of the case, and especially the last application of the truth it expresses, that we desire to avail ourselves of on the present occasion. We have thought that a clear point of sight from which to survey the existing state of Christian society, may be gained, by our keeping steadily in mind some principle or principles by which the wider circle of human association is distinguished, and we have chosen for that purpose, on grounds which will presently appear, the *scientific* tendency of our time.

This is, emphatically and pre-eminently, an age of science. Whatever other characteristics may belong to it, that must, we think, be pronounced to be its chief characteristic. In this respect it is not only remarkable in itself, but widely distinguished from the ages that have preceded it.

It may be proper to enumerate some facts illustrative of the position we have just taken, in order to exhibit its importance; for though its truth does not need to be proved, a sufficient idea may not be entertained of the significance of that truth.

It must then be obvious, on the face of the matter, that scientific knowledge is now *more extensively spread among the population* than it has been at any former time. Though we have to lament over much ignorance as prevailing in society, we must nevertheless confess that there is more knowledge, in all ranks, than we have any previous evidence of. Especially is this the case with the working class of the community; and it will be found that, generally speaking, scientific subjects are those on

which the knowledge of that class is most accurate. The most cursory view of society presents us with two striking facts bearing upon this point,—the multiplication of books and the increase of scientific institutions.

To this wider spread of scientific knowledge must be added the *wiser methods of investigation* by which science is now pursued, and the *more eminent success* attending its application. An adherence to the principle of induction, as imposing upon the investigator the duty of first ascertaining and arranging facts, instead of starting with preconceived theories, has effected the most advantageous results; and the practical changes which have been produced by this agency in all the departments of operation on which it has been brought to bear, are very remarkable. The Steam Engine, the Railroad, the Electric Telegraph, — what mighty instrumentalties they have become! The improvements which have been made in the Telescope and Microscope,—to what wonderful conclusions they have led! Chemistry and Geology,—how decidedly they have influenced the proceedings of the world! Manufacture and commerce, and enterprize in all its forms, have taken character and direction from science. It is to science, indeed, that we owe all the material superiority of which we boast.

The most important point, however, to be noticed in the connection before us, is the fact that science now obtains *a greater assurance of belief* than it ever did before. Its methods are trusted, and its conclusions accepted, with a confidence that is scarcely found elsewhere to prevail. We are often told that this is not an age of faith; but though it may be true of moral and religious matters, it is the very opposite of true as to scientific matters. In them men have faith, and they display in their favour all the earnestness and enthusiasm which was formerly shewn in connection with conquest or devotion. Science is believed. It has firm hold of the human mind. It will therefore be sustained and followed out with all the assurance of persuasion and force of purpose which man's spiritual nature can supply. We cannot look upon its influence as one likely to die away or to fail; but we must predict for it a progressive operation, whose continually increasing strength and range it behoves us to calculate upon.

Now it might reasonably be expected that the increase of scientific knowledge and the strengthening of religious principle would go forward under the same influences and in connection with each other. Religion and science are but separate departments of the one realm of truth which God has laid open for the instruction and benefit of man. It is, however, found to be the case, that the spread of science is not so favourable to religion as it might and ought to be.

Some part of the blame belonging to this state of things may,

perhaps, be laid upon the manner in which scientific men frequently deal with the truth they have specially to administer. There are anti-religious tendencies connected with their pursuits which need to be carefully guarded against. But we are persuaded that the chief part of the blame justly rests upon the other side of the case. The great evil is, that *religion is very commonly placed in an unfriendly relation to science*, being regarded according to the superstitious notions prevalent in an ignorant age, and not according to the enlightened views which an age of knowledge affords.

We will endeavour to point out in what way religion should adapt itself to scientific truth, in order that the benefits naturally promised to it by the present increase of knowledge, may be reaped.

Religion should yield to science an unreserved acknowledgment of all the truth which may be established within the scientific department. We lay it down as an axiom that religious and scientific truth are equally true. The conclusions proved by each ought therefore to be preserved independently of one another; and if science establish any truth belonging to its own circle of investigation, it ought to be received and adhered to at the expense of any religious prejudice that may be entertained against it. No such prejudice can justly claim the sanction of religion.

We may make this doctrine clearer by giving it a practical application. We find in the Bible certain statements affecting the conclusions of geology and astronomy, but which geological and astronomical discovery will not support. Those conclusions are to be rejected, as belonging to the province of science, not of religion. They are not to be shunned. They are not to be forced into a correspondence with fact by sophistical reasoning. They are to be met and treated in consistency with the evident truth of the case. This must be done, although such a doctrine as the verbal *Inspiration of the Scriptures* may be, as it undoubtedly will have to be, renounced in consequence.

Religion should, still farther, preserve a harmony between its own truth and the conclusions of science. These two departments of truth, though separate in themselves, touch upon each other. There are questions common to both. They both, for instance, acknowledge a Divine Intelligence; and, the world having been made by God, science cannot but teach us much respecting the Divine nature and character. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead."

Following a scientific guidance in this direction, we are led to the doctrine of the strict Unity of the Deity. Science exhibits all natural objects throughout the universe as connected together under the regulation of one designing Mind, for the purpose of fulfilling one intention of goodness. The unity revealed is a unity of thought and disposition, which discredits everything

like division of person or difference of feeling in connection with it as a mere absurdity. Every advance in science is a contribution to this principle of unity, adding to the strength of its evidence and the sublimity of its idea. Religion, to have the consent of science, must express this truth concerning the Divine Being. It must express it as clearly, without any evasion, and as fully, without any compromise, as science does. That truth must occupy, in its revelation, the same commanding position and supreme importance which nature attributes to it. In the face of these necessities, the belief in a *Trinity* will be found to be quite unsustainable. That conception of the Godhead sinks into a barbarous mistake or a childish fable, beside the immeasurable grandeur of the God of science.

Religion should, once more, be distinguished by the adoption, on all the subjects of its investigation, of scientific methods of judgment. Rational proof, irrespective of theory, is the authority to which science is alone obedient. Such proof is as applicable in the case of religion as it is elsewhere. The authority of revelation is not intended to supersede the exercise of our own minds, but to give weight, in the religious department, to whatever our reason and conscience tell us to be right. Nothing, therefore, that contradicts our sense of rectitude and goodness, can justly form part of religion in any true representation of it. Nothing that will not stand the strictest examination, when tried by the cardinal principles on which man's spiritual interests have been built, can be upheld as an established religious provision.

The scheme of the *Atonement*, so far as it involves anything like satisfaction to the Deity, is open to this contradiction and cannot bear this examination. It ascribes to God the design of punishing sin for the preservation of his own sovereignty, and therefore as requiring some sacrifice to be made to himself, above and beyond the production of a moral change in the sinner. It holds out spiritual benefits to men, irrespective of their personal conduct, teaching them that there is other merit available in their case besides that which they gain by their own fidelity. In both these respects it is arbitrary as distinguished from moral, and therefore cannot satisfy that process of thought which, seeking to conform the religious aspects of the Divine government to those essential principles of nature that bear upon the formation of character and the advancement of society, expects that the supremacy of virtue on which these principles turn, should constitute the primary law of human salvation. Reason and conscience revolt from such a scheme, just as science would reject the inversion of a physical law.

To these three doctrines, then,—the Trinity, the Atonement, and the Inspiration of the Scriptures,—we intend especially to refer, as inconsistent with the conclusions or the methods of scientific investigation, and as therefore standing in the way of

the acceptation or the progress of Christianity, and that not only as far as men of science themselves are concerned, but as far also as the public mind which has been educated by science is concerned. The Christianity of our time must adapt itself to the wants of the time by disclaiming such doctrines as these, or it will lose its hold upon the belief and sympathy of the thinking part of the nation. Burdened with their defence, it will be rejected to a much wider extent than any disbelief of it may be expressed; and the practical indifference or hypocritical adhesion which may exist within its own pale, will be more detrimental to its interests than any professed infidelity can be.

The relation in which human effort stands to the fixed principles on which the interests of a case like this depend, is rightly and forcibly described by St. Paul, where he says, "We can do nothing against the truth, but for the truth." The interests of truth are independent of our individual conduct, and whatever we may design or attempt, they will be promoted by Divine power. Our very hostility will be made to turn out to the futherance of the real and the right. Our imperfect relation to the matters we may take in hand, will be overruled for good—perfect and eternal good. Even "the wrath of man shall praise the Lord, and the remainder of wrath he will restrain." Vain are the sophistries with which we may blind ourselves; vain are the mistaken enterprizes we may undertake. "Many are the devices of a man's heart, but the counsel of the Lord that shall stand." We may protest and contradict; we may struggle and rage; but we ourselves must go, not as and where we will, but as and where the eternal destiny points. "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea." While confidently relying, however, upon such considerations as these, we have to look at things as they actually are; and, in anticipation of the better time to come, we have to act in consistency with the present reality with which God has connected us.

Let us then inquire, how the professed Christianity around us, is really related to the scientific truth with which, as we have seen, it is brought into contact.

In directing our attention to the Christian world for the purpose just stated, we are immediately struck with the broad fact, that religious opinion, as expressed in the church, has been fixed and stereotyped by the prescription of a former age. A certain system of Christian doctrine, which is entitled Orthodoxy, has imposed itself upon general acceptation, as the only legitimate representation of Christian truth. That system is not the free expression of existing thought, but the transmitted decision of men whose place and work in history were very different from ours. The living have thus put themselves under the rule of

the dead, and they submit to that rule with the kind of superstitious servility which so unnatural an authority may be expected to engender.

If this unmanly and unearthly subjection did not exist, we should still deny the right of any men to substitute for the original records of the Christian faith, a standard of doctrine to which the name of orthodoxy may be applied. Such a standard is adopted, because the Scriptures themselves will not serve the purposes of limitation and exclusion that the creed-maker has in view. Those purposes are widely different from and manifestly opposed to the essential freedom of the gospel, which, in the very form of its announcement, secures the independent assent of both man's intellect and heart in favour of its truth. A vital influence, like that of which Christianity mainly consists, is incapable of being compressed into any system of dogmatic theology, without such an injury to its specific character, as destroys the natural beauty and force which are among the surest indications of its divinity. It is, however, such an attempt as this to weaken and degrade the religion of Jesus, that we have to contemplate as the most distinctive mark of church administration among us.

In looking at the facts expressive of this state of things, we find two formulas of faith belonging to the Established Churches of this kingdom—the Thirty-nine Articles and the Westminster Confession. They constitute the great means by which this stereotyping of Christian belief has been effected, and they are properly connected together, because they are both enforced by civil as well as ecclesiastical authority. They differ from each other in some important particulars. The uncompromising Calvinism of the Scotch production contrasts sharply with the Latitudinarian spirit of the English one; while the Prelatical assumption of the latter in its turn as sharply contrasts with the implied Presbyterianism of the former. But, in spite of such differences, they equally express the broad features of that belief to which the orthodox claim is conceded. They uphold the doctrines of the Trinity and the Atonement, and they appeal to the divine authority of the Scriptures in their verbal form. The Westminster Confession is indeed much more positive than the Thirty-nine Articles in the assertion of the dogma of Biblical Inspiration; but the practical influence in that direction has been in both cases the same.

It would be altogether beneath the truth to suppose that the effect of these formulas has been confined to the particular churches within which they are imposed. The peculiar position occupied by those churches would render this very improbable, à priori; and the improbability has fixed itself before us in the form of notorious fact. This Confession and these Articles have, as to their substance, actually prescribed the current opinion of the Christian community, considered as a whole. Some

portions of that community—as the Congregationalists—have exhibited the strongest sympathy with the Presbyterian standard of doctrine; and other portions—as the Methodists—have attached themselves most decidedly to the Episcopal standard; but the result, in all the cases, as far as we have to do with it, is exactly similar. A common conception of Christianity has been received in the midst of all differences. Arminianism or Calvinism may be found to characterize the separate associations; they may, as to matters of church government, have departed from the platform both of Cranmer and of Knox; but the orthodoxy acknowledged at once in Oxford and at Geneva, has drawn the circle-line which, generally speaking, circumscribes the space in which they are all contained. There is something which, in spite of their numerous divisions, they have all agreed to regard as essential, and that something includes the three points to which we have specially referred—Scriptural Inspiration, the Trinity, and the Satisfaction scheme.

The Christian world, whose history has been formed under the theological influences we have described, is capable of a threefold classification, which will more clearly display to us its real condition.

First: There are those communities whose administrators formally subscribe to the authorized representations of doctrine we have noticed. The Church of England, and the Church of Scotland, and the Churches who imitate them in adopting fixed standards of belief, belong to this class.

Secondly: There are those communities who, without formal subscription to creeds, are, by the necessary conditions of their church union, pledged to the defence of the orthodox conclusions which the creeds express,—the conclusions being not only matters of established profession, but the object to which the ecclesiastical government is directed.

Thirdly: There are those churches which, adopting entire freedom as the basis of their association, are still, practically, under the controlling influence of the public religious opinion which exists around them. From circumstances relating to the past or present connections they sustain, they, though nominally released from dogmatic trammels, are still fettered by that spirit of exclusion to which such trammels owe their origin. This is, at least, so far the case, that they carefully withhold countenance from professed heresy, and cultivate an anxious sympathy with modes of religious thought and feeling that possess the popular voice in their favour. The number of these free churches may be small, and they may exist in forms and connections which render it difficult to ascertain their real character; but that they do exist, and this generally as fragments broken off from other bodies, is among the most significant facts of the day. It may be necessary for us here to say that it is not the name of Free

Church, nor the thing it properly designates, to which we object: our objection lies only to the manner in which both thing and name are sometimes perverted under the influence we have specified.

Such is the state of things upon which the scientific tendency of the present age has to operate.

This operation must, from the nature of the case, be powerfully felt. It is, in fact, found to be irresistible. No barriers do or can withstand its impulse. The contest between it and such restrictions as we have been marking, is the ever settled contest between fact and opinion: and if we had to speak of the final result of the question, we should speak with a confidence undoubted. When the servant of the prophet, at the command of his master, looked toward the sea, the pure sky alone at first presented itself to his gaze. After a persevering observation, the little cloud arose before him like a man's hand; and at last the whole heaven became black with the foreshadowing of a deluge of rain. Thus it is that a fact, a principle, an influence, at first unperceived, and afterward but slightly apprehended, may, as its course continues, be found overwhelming in its effects. The force is never proportioned to the circumstances of the origin, but always to the natural quality in the agent; and as surely as the cloud out of the sea extends itself by virtue of the natural law to which it is necessarily obedient, so surely must the moral cause now under observation produce spiritual effects answering to its character—to the progressiveness as well as the efficiency of its character.

It is not, however, the final, it is the passing result of which we have to speak, and to that more difficulty attaches. We have seen what ought to be the operation of scientific knowledge upon religious opinion, what conditions it demands, and what changes it should produce. Let us now endeavour to estimate the operation of this knowledge, here, where the conditions are notoriously withheld and the changes are, on principle, opposed.

Among all the three divisions of religious society we have noticed, though not by any means equally distributed throughout them, there are of course those who are determined to preserve the orthodoxy to which they stand pledged at all risks, and who, when science does not accord with their views, scruple not to place themselves in hostility to science. Their hostility does not shew itself in active warfare, so much as in quibbling objection or studious neglect. Every possible sophistry is resorted to for the purpose of retarding the progress or injuring the credit of truth; and when it is discovered that this is unavailable, the truth is ignored with a sublime stolidity of indifference to which nothing but religious prejudice can attain. With this class we have at the present time nothing to do, for the simple reason that they who compose it, pertinaciously refuse to yield to the

operation we are interested in tracing. We leave them to their fate. That fate is destruction. Nature will manifest none of that shrinking from a contact with their fanatical obstinacy which cannot but be felt by us.

Those with whom we have to do belong to quite another class, —that which acknowledges the altered circumstances of the church, and tries, in a measure more or less, and in a manner better or worse, to adapt itself to the discoveries and indications which are unalterably established in the world.

First, then, for that part of the religious public which submits to formal subscription in favour of orthodoxy. What is its position with regard to the scientific tendencies of the age, as far as it encourages them? What can it be but a position involving direct *contradiction* of the professed belief? Here are such anomalies as submission declared, and yet departed from; a creed subscribed to, and at the same time denied; articles upheld, but nevertheless reasoned against. Sometimes the contradiction is committed without any attempt at explanation being made. Sometimes an attempt is offered which brings the most transparent sophistry on the one side, into fatal comparison with the clearest reasoning on the other. Sometimes the whole business is wrapped up in mystical speculation, which throws confusion on both sides of the subject.

We refer principally to the Church of England in the description we are now giving; and by far the most remarkable instance of the contradiction under our notice is that afforded by Mr. Maurice's "Theological Essays." Substantially heretical as those Essays are, they are nevertheless addressed to Unitarians, in order to their conversion from heresy; and irreconcilable with the Church creeds as they are, they are nevertheless occupied with a pertinacious appeal to the authority of those creeds. In both these respects, as well as in the whole style and tenor of the book, they present a pitiable example of that utter confusion of thought, which a deliberate pre-occupation of the mind, on the subject of thought, cannot but produce in one striving after truth. The real position of Unitarianism, and the necessary conditions of Trinitarianism, are equally misunderstood.

Within the pale of this Church, the course of contradiction to which I am referring brings out a phenomenon worthy of our special attention. Where the lawfulness of such contradiction has been once admitted, the liberty exercised will be found to be much more unconstrained and unlimited than any mere attempt at compromise would produce. We meet, therefore, in the Church of England with a freer expression of opinion, than we do in churches whose constitution is less severe. The severity has imposed conditions altogether impossible of observance, and has thus opened the way for dealing with the whole business as one from which a sense of honourable engagement may be excluded. When the shame rightly appropriate to the conduct

pursued has been renounced, the path of inquiry lies unobstructed before the feet. Thus it comes to pass, that among the members of this Church, there are both theological and scientific investigators who are apparently burdened with no trammels but those which the true conditions of their investigation suggest to them. If this were all, we might rejoice; but we cannot forget that whatever is, under such circumstances, gained to the cause of freedom, is more than lost to that of the plainest moral integrity of which a man can be conscious.

We have, secondly, to observe the effect of the scientific tendency which forms the chief matter of our notice, upon those Christians who are pledged to the support of orthodoxy by the necessary conditions of their church union. The limitation which is expressed, in the former case, in the letter of the bond, is enforced, in this, by the will of the congregation. Such enforcement, while it naturally produces a permission of freedom which no written creed could provide for, as naturally involves a stricter responsibility than any mere subscription is likely to create. We accordingly find that the same influences which in the other department occasion a contradiction, occasion here an *accommodation* of sentiment,—such accommodation being a sign at once of the liberty conceded and the consistency required. Here, then, we meet with the word—inspired—habitually applied to the Scriptures, but are unable to detect its exact sense or to understand the propriety of its use. Here, too, the term Trinity is discarded, and any defence of the doctrine, as a whole, carefully avoided; while the separate parts of which that doctrine is composed are still asserted. Here also the idea of Divine satisfaction on which the Atonement is based, is in doubtful words retained, but the whole stress of the redemption attributed to Christ is laid upon the moral influence he exerts upon mankind.

In passing judgment upon such cases as these, we must allow, not only for the force of circumstances, but also for the real unfixedness of thought which every transition-state of opinion implies; and, provided no positive straining of conviction occurs, we may commend where we cannot entirely agree. But it is necessary that the danger of that straining should be understood and avoided. When words are used in false senses; and credit is taken for beliefs which are virtually abandoned,—when conventional distinctions are adhered to after all important difference has ceased; and strong repugnance is expressed to conclusions lying upon the same level with those adopted,—when a spirit of exclusion continues to be cherished, though the old grounds of exclusion are forsaken; and no effort is made to vindicate, in all its fulness of right, the Christian freedom which is acted upon,—then it is to be feared that the accommodation practised, instead of being a sincere growth of the spirit of truth, is a mere "show in the flesh."

And now let us, in the third place, turn to those churches

which, calling themselves free, and professing an unrestrained application of the freedom they exercise, are nevertheless practically under the control of the orthodox opinion around them. That control does not lead to the adoption of any system of orthodoxy, but to the avoidance, as far as may be, of any imputation of heresy. It therefore comes to pass that where the scientific demands of the time require the expression of decided sentiment, just there, the adherents of these churches neglect to make known their sentiments. *Concealment* marks their character, in the same manner that contradiction and accommodation characterize the circumstances that before passed under our notice. They will tell you that the Christian world is quite weary of controversy on such points as the Trinity, and the Atonement, and the Authority of the Scriptures; and that one of the first rules of religious association should be, the letting of these things alone. Not that the doctrines concerning them are to be enforced in their popular form. They are not, indeed, believed by these persons, in that form. But neither are they to be opposed. No man's view of them is to be interfered with. Their discussion, it is conceded, might once have been of value, but it is so no longer. They are to be classed among "the mint and anise and cummin" of faith, and do not rise to the character of "the weightier matters of the law." They are to be treated with silence, or, if presented at all, are to be concealed in a dense metaphysical cloud. Those who persist in agitating the questions relating to them, are to be shunned as disturbers of the church's peace, and their efforts are represented as contrary to the freedom which ought to be cultivated. Utterance of conviction, if it touches upon these matters, is to subject men to the charge of sectarianism; and the right to "prove all things" is so far, though no farther, to be divorced from the duty of "holding fast that which is good." We dispute all this. We dispute the sincerity of it. These particular questions are excluded from the consideration of that fidelity which has equal duties to perform with regard to all truth, because, from the circumstances we have traced, a common religious odium attaches to their settlement on any unorthodox basis. It is fear and not faith, bondage and not liberty, which chooses this course. When one hears so much said about extending sympathy to the Deist and the Atheist, and discovers that so little thought is entertained about doing the plainest justice to the Unitarian; and at the same time remembers, that the Unitarian has Christian claims that come into collision with the arbitrary institutions of religious society, but which the Deist and Atheist cannot urge, and that to plead for the rights of Unitarianism makes churches uncomfortable, while all that may be said in favour of declared Unbelief leaves them at ease,—it needs no prophet to teach on what principle it is that this kind of charity both contracts and expands.

No one will venture to say that the state of Christian society we have tried to depict is satisfactory. Looking at it as a whole, and estimating its collective effect, it must be pronounced to be unfair to science, dishonourable to religion, and irreconcilable with morality. It meets none of the proper demands of the case. It makes no due acknowledgment of the necessity of events as existing either without or within the Christian pale, and it represents the church as in the process of being mended and patched, for the preservation of a worn-out appearance, instead of exerting itself faithfully and strenuously in doing the work that really lies before it. Truth needs to be proclaimed and righteousness to be asserted on every hand; but neglecting to avail itself of that truth, and to promote that good, by taking under its protection all the instruments of human enlightenment, and sanctifying to its own designs all the measures for human blessing, this institution plays a game with the natural and moral forces amid whose operation it is placed, so as to keep, if possible, the arbitrary pretension and privilege which were allowed to it by a former age. It has to renounce that position; and in order that its divine mission may be fulfilled, it must become, for all pure and holy ends, the servant of the providential dispensation in which God has cast its lot. It has to do this with as strict a fidelity to the obligations imposed upon it by the facts of this world, as to the religious responsibilities which contemplate the world to come.

To us, it seems very clear indeed, that the course just pointed out cannot be pursued without the actual adoption of those views of Christian truth which we have already pointed out as harmonizing, and necessary to harmonize, with the circumstances of scientific revolution to which we have so particularly referred.

The concession and exemplification of freedom—freedom so far unfettered that the professed Christianity may be neither more nor less than the expression of individual thought and feeling, no restriction being placed upon such expression, and no penalty being attached to it—this must form the basis of whatever reformation is to be effected. Such freedom as this is the basis of those Christian associations upon which the Unitarian name is fixed. That name characterizes the conclusions to which the members of these associations have been brought, but it does not characterize the principles on which they are constituted. Those principles consist of the simple application of freedom to all questions of Christian doctrine, under such arrangements as may prevent any one party—be it ministerial or lay—from compromising the freedom of the rest. This constitution may not always have been wisely acted upon—as what constitution ever was?—but such, in principle at least, it is; and as such, it expressly and fully provides for whatever adaptations may, in the course of events, be required.

This, however, is not the point on which we desire mainly to

insist. The freedom we are referring to, is, we believe, shared by churches which make no profession of Unitarianism,—though we must be permitted to say that it is the example of Unitarians which those churches have followed in adopting the principles they hold. We go farther in our recommendation than this freedom would of itself lead us; and we say, that the precise doctrines which Unitarians, in the exercise of their freedom, have attained to, are necessary to be received, in order that the scientific adaptation we contemplate may be intelligently made. Science, either as to the facts it makes known, or the philosophy it unfolds, or the mode of reasoning it prescribes, demands that such doctrines as those of the Inspiration of the Scriptures, the Trinity, and the Satisfaction of the Deity, should be given up as incredible; that the Bible should be judged of as a human record of a divine revelation; that the Deity should be regarded as strictly and only One—one in person as well as in substance; and that the work of Christ should be confined to its moral influence upon mankind. Nothing short of this can satisfy the existing necessities, and nothing short of this ought to be contemplated by any one who hopes to preserve that harmony between nature and revelation, which it should be one of the chief objects of our efforts to produce. These concessions, which we take to be as much concessions to Christian truth as to scientific discovery, must be granted without reserve or equivocation; or the Christian cause will have to be abandoned with regard to the best minds to whose acceptance it may be offered.

In making these remarks, we are not pleading for any sectarian advantage that may be gained by virtue of the concessions of which we are speaking. We care but comparatively little for matters of personal honour, or party association, or economical arrangement. Let other associations be formed separate from those to which we belong, and let other plans of religious action be chosen different from those of which we most approve. Let existing churches keep to their existing polity, and remain within their already fixed lines of demarcation. We desire nothing of this kind to be interfered with, any farther than is prescribed by the moral obligation of the work in hand. But the error must be discarded and the truth confessed. That is all. Churches may, in their own way, do what they have to do; but it behoves them, at all risks and sacrifices, to accomplish the substantial work of casting off from themselves every imputation of being indifferent to that highest phase of the religious interests of man, in which they shine illuminated by the universal truth whose full-orbed splendour circumscribes every present and eternal good.

We know well that Unitarians have faults that need to be corrected. Cold and stiff,—ungenial and undevotional,—philosophical rather than Christian,—moral, to the neglect of religion,

—individually respectable, but destitute of church sympathy;—these things are said, and said with some truth. May God give us the grace of repentance and amendment in all the respects in which we have not fulfilled his will! He knows how we have been cast off from religious association by the whole body of Christians among whom we are placed, and He reapeth not where He hath not sown. Many as are our infirmities, and great as are our shortcomings, we can appeal to Him, that in the midst of bitter hostility or scornful neglect, condemned to dishonour and disappointment, we have "fought a good fight and kept the faith" which He entrusted to our hands. Laughed at by the world and reprobated by the church, we have been, through evil no less than good report, the foes of superstition and the friends of progress; and we have not only led the forlorn hope over the breach through which so many are now pressing, but already occupy the citadel which it is the crowning victory to gain. We ask not, in servile spirit, for countenance and aid; but we do expect that our characters should be appreciated and our efforts acknowledged in all brotherly kindness and charity.

The contradiction, accommodation and concealment, which constitute the three prominent features of the description we have given, can only be reconciled with honesty, as long as ignorance hides the real nature of the case from view. Where such ignorance does not exist, and as far as it does not exist, honesty will lead to the repudiation of one side of the contradiction, to the substitution of plain speaking for the accommodation, and to the exercise of co-operation instead of the concealment. If this were done in the instance before us, what would be the result? Why, undoubtedly, the creed which has forced its subscriber into the contradiction would be renounced; the adherence to privileged forms of expression which has occasioned the accommodation would be abandoned; and the yielding to popular injustice which has tempted to the concealment would be scorned. The way would thus lie fairly open for the utterance, in clear, unmistakeable terms, and the employment, according to its due importance, of that heretical part of the truth which the contradiction has desecrated, and the accommodation perverted, and the concealment withheld. We should no longer hear that an article may be signed in a non-natural sense, or that a doctrine may be held in the spirit though not in the letter, or that a truth may be excepted from the province of debate and settlement. But nature would supersede all artifice; and the words would be made to answer exactly to the thought, and sincerity would put reserve to flight. Then might Christianity, stripped of her meretricious ornaments, and clad in the simplicity which corresponds with her own native grace, go forth "as a bride adorned for her husband," and be united to Humanity, hand in hand, and heart with heart, for evermore.

Γ.

A ROPE'S END, OR A SCENE IN LENT.

Every one knows, of course, that there is a peculiarly divine call upon us for holiness in Lent. Christmas is a jolly season,—brings with it license for indulgence, and winks, like a leer-eyed Bacchus as he is, at all your social peccadilloes. Carnevale follows, with his train of Pulcinellas, and, amidst hiccoughing and laughing, tells you to eat and to drink, for to-morrow—is Lent. Ah! that is a great season for the moral economy of the mind! Then the annual accounts of the soul are cast up and passed in review; rash expenditure is checked and eternal vows of amendment are made, which last—till Easter Sunday! We are in the very midst of Lent, and at the risk of being tedious, I will constitute myself a "Predicatore Quaresimale," and give some account of my doings and observations in this most holy season. For myself, I claim to have begun it remarkably well; the more so, that I am not a Catholic; for I bought a "bollo," to satisfy the consciences of my household. By this they are empowered to indulge in eggs and meat and animal fat on certain days; and the King of Naples is enabled to keep up the fiction of a fleet, to drive away fictions of corsairs, and to allay the imaginary fears of the inhabitants of the coast. How mighty are the results of our slightest act! Six-and-twenty grains of loose change legitimatized certain pleasures of the table, and a tenpenny bit bridged over the space between obedience and sin, between God and the devil! To leave speaking of myself, however, let us go forth into the highways and byways: every here and there, in a country place, hangs by a slack rope, suspended across a vicolo, a small image of the Madonna, around the bottom of whose hoop originally projected seven long feathers. Four have been already plucked, and, as week after week elapses, the devotee withdraws another. One might imagine that it indicated a certain impatience of the season of penitence. This, however, I cannot admit to be true; for, independently of the intrinsic pleasures of holiness, there are so many soothers of its severities, that Lent can scarcely be pronounced irksome. Ladies, it is true, cannot indulge in all the full-blown glories of the toilet, but then black velvets and gros-de-Naples are so becoming! Balls are no longer permissible, but soirées dansantes are an amiable compromise of the difficulty. San. Carlo has not its ballet, but it is all the better, perhaps, without it. And then there are pic-nics and private concerts, and scandal for the very scrupulous, so that Lent does not tax too much the moral and religious constitution of your Italian. So also with fasting, there are various little modes of attempering its severity. It is not necessary to be too curious as to the condiments of your dishes; names are everything: and though meat and fish are not both permitted at one and the same time during this season, yet any amount of one

may be eaten. A medical certificate is invaluable; so also is a "bollo;" but yet better than all is a good cook, whose highest ambition it is to please and deceive the appetite,—to give to the imagination all the pleasures of sense, and thus make fasting easy and agreeable. Some of my pleasantest recollections of Naples dining are of the fast dinners; there is a piquancy and variety about them which astonish a plain Protestant appetite, and which offer an indisputable argument in favour of the cookery and the religion of the people. The churches, too, furnish an inexhaustible source of occupation and excitement. Confession and preaching and "esercizii," maintain the soul in a species of moral intoxication for seven weeks. It is the carnevale of the priests and the fair sex; for whilst the former are listening to the soft murmurs of the confessional, and dreaming behind their latticed bars, like the Peris, of prohibited delights, the latter break through the reserve of Italian life, and go forth more freely than they have done for a year, and hang upon the lips of the Lent preacher and kiss his sainted hand. I ought not, however, perhaps, to describe this religious intoxication as a peculiarity of the Italians; for, if I mistake not, it exists to nearly as great an extent amongst our "Exeter-Hall Prayer-meeting" ladies; and indeed there are many points of resemblance in the species of inebriation which attacks the sex in the two countries. It comes in and goes out with the flowers; it attacks young ladies, spinster aunts, and those who have no strong home attachments; very rarely your comfortable-looking dames, with their chubby-faced boys about them: but as this is a speculation of my own, I do not urge it, contenting myself with recommending an observation of facts. The picture which I have drawn above describes rather the higher classes of this country, for they have more time for sentiment and stronger motives for compromises with religion. In my wanderings amongst the lower classes, I have noted more sincerity in their "penitenze," and an instance which suggested the title of this article, I shall now narrate.

Every Friday in March is deemed more especially holy, and accordingly in country districts, perhaps too in cities, the different fraternities meet together to perform extraordinary acts of penitence. I had long wished to be present at one of these meetings, and last Friday evening, together with a friend, I bent my way to the trysting place. As light after light was extinguished in the old church, and the faces of the saints grew dimmer and larger and more ghost-like, and the gray, wooden, flaxen-headed Madonna swelled into gigantic proportions, I groped round the back of the choir, until I found myself at the top of a narrow descending stone staircase. It led to a subterranean oratorio, devoted to the service of the dead and the meetings of the Confratelli, and extending my hands to either side, I well swept the white-washed walls as I descended. The passage was at first as

dark as Erebus; but on getting some way down, a light glimmered faintly through a grating, and within the grating were perceptible the sculls belonging to the predecessors or the ancestors of those whom I was now on the road to join. How often had their proprietors trodden the very steps on which I was standing, and looked in and moralized on other sculls, now carted away and reduced to powder! As they all huddled closely together, I could fancy that they were whispering severe though inaudible criticisms on the motives of my visit; for doubtless, good Christians as they were, and dying, if not living, in the odour of sanctity, they must have been very much shocked at my intrusion; but then came the tranquillizing assurance, which to most sincere Christian minds is a very great consolation—"Never mind, he'll pay for it one of these days, for he is sure to be——:" the last word was lost, for to my imagination the heads gave a general nod of approbation, which produced a certain amount of rustling, and not until the excitement had subsided did I pursue my road. Not, however, did I continue my descent without some slight apprehension that the entire family of the dead might have taken it into their heads—for where else could they take it?—to follow me; but nothing of the kind happened; and without any farther molestation, either from imagination or reality, I now entered the oratorio. It is as much a chamber for the dead as a house of prayer for the living, and my associations with it are almost entirely those of the grave. Here lie the bodies of the "Confratelli" in melancholy state the night before they are buried, and underneath and all around are they deposited, till Mother Earth has resumed to herself the outward covering of the skeleton; when in comes the Sacristan, who, on the receipt of a bottle of vinegar and fourpence, burnishes up the fleshless scull and places it behind the grating. Two ghost-like tapers burnt on the altar, the feeble light of which scarce sufficed to bring into distinctness the faces of those who were kneeling around the church. On a raised bench, by a side wall, sate the head of the confraternity and the chaplain of the order, a canon and vicar to boot,—the latter a lean, withered, parchment-like-looking man, who might well have taken his place in the assembly I had passed half-way down the stairs. Seating ourselves in an obscure corner, I looked about me on my neighbours. They were of all ages, from the child of ten or twelve to the grey-headed man, whose remains must shortly lie extended in the centre of this melancholy building. The former had come because they saw others come, or because the child loves to ape the man, or from a love of frolic. Some, as I entered, assumed a jilty appearance, and affected to smile at the devotion which had led them there,—a foolish, false shame, rare indeed amongst Catholics and Italians, and more common amongst my own countrymen, being Protestants. Those more advanced in life, as far

as one could judge, were animated by the most sincere devotion. During the repetition of the rosary, with which the service of the evening began, the deaf old "sacristano," whose duty it is to open and shut and clean the church, and snuff the wax lights which burn around the dead, and perform other similar cheery offices, stole down the staircase by which we had entered. He looked like a man who might hold his carnevale in a vault, and to whom the opening of one of those pits wherein are thrown the dead of Naples, "harum-scarum," without regard to age or sex, might be a very jolly affair. For, deaf as a post, and with a face that never even flickers with a smile, he has little apparently in common with this world, and gives, as one would imagine, to the dead the jollity which he denies to the living. Such a man might, by a variety of metamorphoses, sit in a tree and caw with the ravens, or flit about and weep with the banshees, or grope with the ghouls. However this might be, D. Nicolo, as he is called, more in terror than in love, is an important personage, and, with a coil of ropes on his shoulder, such as a man in a rope-yard might carry, might have been seen moving silently and mysteriously amongst the motionless devotees. As he passed them, one by one, he dropped a rope on the left shoulder of the Confratelli, who stirred not, nor in any way intimated their consciousness of what was going on. There were some young boys whom he had passed by, either out of mercy to their backs or because he deemed them all too young to aspire to the honours of martyrdom, who came forward eagerly and demanded the rope, which was immediately given to them. To myself and friend it was offered, but was refused, not without exciting, perhaps, a certain amount of surprise and disgust. The deaf old fellow, however, found others of better taste and greater endurance, and finally distributed all his penitential cords. The rosary was concluded, and a slight bustle was now perceptible amongst the brethren. Some of the elders of the confraternity rose from their knees, went towards the altar, and then the ominous old man again appeared, and one by one extinguished all the candles, leaving us in utter darkness. "Is there no door by which we can escape?" whispered my friend. "None," I replied; "we are in for it; so keep quiet and guard your face;"—counsel which I had no sooner given, than two or three voices, proceeding, as it were, from the bone-house, began to chant in a most lugubrious key some penitential hymns, which were taken up by the whole invisible multitude. Intermingled with, without interrupting this sepulchral harmony, were the whistling and heavy lashings of the ropes. Right and left of me were flying these short knotted cords. I saw them not, but heard them only, and so I put up my "wide-awake" to protect my face. A blow might have killed me, or sent me home minus an eye, and darkness would have covered the act or the sin, as it might be interpreted.

Thus the chanting and the scourging went vigorously on, increasing rather than diminishing in intensity: in proportion to the exhaustion seemed to be the greater effort that was called forth: the lashings were more frequent, the heaving and panting and fluttering breath had sunk almost into a convulsive sob, and voices were raised into a shrill key, so melancholy and unearthly, that nothing I have ever heard or conceived could be so thrilling and lugubrious. And darkness was upon the whole scene. As the strength of the penitents declined more and more, however, their efforts at last began to fail; one by one they became inaudible; a hard breathing, a sob, a shrill note, and again all was silent as well as dark. I cannot say what a scene I had witnessed, where nothing was visible; but what a feast of horrors I had attended! Anything like a disposition to ridicule was out of the question, for sincerity is always respectable: my feeling rather was that of profound melancholy: I could not speak, and the deep-drawn sigh, which is the expression of deep feeling, rose involuntarily within me. As the lights again dimly illumined the oratorio, a cloud of dust was floating in the air, and shrouding if possible more effectually the kneeling figures; and glad enough we were to escape at the first outlet we could find. "Worthy of the middle ages," said my friend, who was a Roman Catholic. "Yes," I replied; "but permitted and sanctioned in the 19th century!" And such excesses as these cannot be palliated, as it is sometimes attempted to do, by pointing to similar excesses amongst other bodies of Christians,—as the fanaticism of the Ranter, and the madness of the camp-meeting. These are but the ebullitions of a multitude, without rule or order, and owing no obedience except to the wild impulses of their overheated fancies. The excesses, however, which I have been describing, are committed by men whose every act—nay, almost every thought—is known, —who do nothing but by "permesso" and "decreto" and "bollo," —who are subject to a corporation of ecclesiastics so powerful and well-organized, that the world has never known its equal, and all the members of which are so closely connected, that whatever link you strike, tenth or tenth thousandth, produces a vibration from the lowest to the highest. So much for the checks which a venerable Establishment, all silvered over with age, impose upon the absurdities of fanaticism! Its progressive influences the world but too well knows.

Naples. H. W.

Now, what have we to urge in reply to this? We admit its ingenuity, and of course we cannot deny its possibility; but after all, it is only one of the many theories which might be constructed respecting the solar system. A plausible case is made out against the planets; and when we have listened to the pleadings of this counsel, it does seem somewhat difficult to accord them the dignity of inhabitants; yet we venture to affirm that at least as good a case could be made out in their favour. We cannot undertake to become counsel on the other side, but may point to some considerations which appear to throw the balance of probability into the opposite scale.

In a question like this, a good deal depends on the method in which the investigation is conducted,—and surely our author has reversed the proper process. He begins at the furthest limits of creation, at the remotest of the heavenly bodies, and gradually advances to the nearest. We should prefer to begin with the space immediately around us, the bodies lying closest to us, and from them proceed to the more distant. His initial assumption is, that only *one* of the many globes which spangle the heavens is likely to be an inhabited world; and so he advances through space, intent upon finding out the differences between this one and the others. Our initial assumption is, that *many*, if not all, of these globes may be inhabited worlds; and therefore we proceed through creation, keeping our eye open to the points of agreement between them. His course is from the less to the more known; ours would be the reverse—namely, from what we know the best, to what we know the least,—from the clear light of certainty, to the dim region of conjecture: and it is really astonishing how speedily this changes the aspect of affairs; how, under this process, the facts seem to remodel themselves, and the probabilities to pass over to the other side. For instance, starting with this assumption, which is surely a very natural one, we may compare together the four interior planets, as they are called, Mercury, Venus, the Earth and Mars. The similarity between them is very striking. They are all subject to the same laws of attraction, light and heat; they all move round the Sun in elliptical orbits, and in periods varying from three to twenty-four months; they all turn on their own axis, and almost within the same time, twenty-four hours; they do not differ greatly in size, and their nearly equal density strongly suggests that they must be composed of similar materials: Mars contains indisputable traces of seas and continents, of poles surrounded by ice, of clouds and winds, in every respect resembling those of the Earth; Venus has mountains, a variegated surface, and almost certainly

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* Continued from p. 357.

an atmosphere;* these have also been suspected to exist in Mercury. When our telescopes are more perfect, and our observations more numerous and accurate, we may discover other marks of relationship; in the mean time, the general resemblance is so strong, that we are justified in pronouncing this inner group to belong to the same Family of planets. We know that the members of a family differ in many minor points *inter se;* but there is an essential agreement in their features and structure, in the modes and purposes of their existence. A great deal too much has been made of the characteristic differences between this inner group of worlds. To say nothing of physical accommodations, which must materially influence their climates,—such as the slope of their axes, the density or height of their atmospheres, the configuration of their land and water,—it is demonstrable that a vast number of plants and animals which grow and flourish upon the Earth, might equally do so in Venus or Mars; and even Mercury (though rather warm) would not be utterly unsuitable. As to the human being, he could endure a sun twice as strong, or half as strong, without much inconvenience. There is, in fact, the same variety of temperature on our globe itself. It would be something less than passing from Siberia to India, or from Iceland to Egypt; and it is quite supposable that a Laplander might complain of the heat of Mars, and a Negro find himself uncomfortably cool in Venus. Nay, there may be some stout hearts and good constitutions who would venture upon a heat seven times as great, although this is a species of hardihood we do not recommend.

Taking, then, all these facts together, the presumption in favour of these four globes being habitable is certainly very great. They belong to the same family of worlds; their features and constitution are so similar, that the systems of life which suit the one, would not be found quite out of place in the others. No good reason can be given why one of them should be distinguished from its fellow-planets, and promoted to the special dignity of inhabitants. The ultimate end of the Earth's formation, so far as we are entitled to pronounce upon it, appears to be to afford a dwelling-place for conscious and moral existence: this also must be regarded as the purpose of her companion orbs, unless it can be shewn that such end is unsuitable to their case,

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* Sir John Herschel says (Outlines of Astronomy), "The most natural conclusion, from the very rare appearance and want of permanence in the spots, is, that we do not see, as in the Moon, the real surface of these planets (Mercury and Venus), but only their atmospheres much loaded with clouds, and which may serve to mitigate the otherwise intense glare of their sunshine."

Arago says (Annuaire, 1842), "The optical result obtained by employing a prismatic telescope, favours the probability of the existence of an atmosphere surrounding Venus. The intensity of the light of the interior of her crescent is sensibly weaker than that of the points situated in the circular part of the planet's disc."

or unless some worthier purpose can be found. We apprehend that this is the verdict both of common sense and pious feeling. To urge, as this writer does, that thousands and perhaps millions of years must have passed away during which there was no conscious or moral being upon earth, and hence to infer that other parts of creation are now in this brute, inert, chaotic condition, is a method of arguing which unfortunately defeats itself. It is a two-edged weapon which cuts away its own ground. The Earth was in an unfinished state an immense number of years ago; other planets may be in the same state now. Admitted: but surely this argument goes also to prove, not that they are to continue in this brute, imperfect condition, but rather, like the Earth, advance through successive stages until they become habitations for intelligent beings. The use of a house is to be occupied;—but what should we say of the logic which attempted to disprove that use by pointing to the number of houses still in the process of building? The intention of a grub is to become a butterfly, and to sail aloft in mid-air on golden wings;—but how should we be satisfied with the assertion that all grubs, save one, were condemned to be grubs for evermore, and never to mount the air, nor put on the golden wings? It is perfectly true that this Earth of ours was for ages innumerable "a turbid abyss of lava and mud;" this, however, we submit, is a very bad reason for believing that Venus and Mars are in the same condition at this moment, and the worst possible reason for holding that they will continue so throughout all time. We could be easily reconciled to the lava and the mud, if there were a prospect of something orderly and beautiful at last arising therefrom. The darkness and confusion of the night are patiently endured when we know that they usher in the morning calm and glorious;—but we dare not believe in perennial darkness; we cannot accept the theory of everlasting confusion! In regard to the Earth, a sufficient cause can be assigned for this rude, chaotic and "most ancient" state, for those mighty revolutions of sea and soil. All this, we believe, was in preparation for the Thinking One to come. Through an immeasurable reach of years, the Earth was slowly made ready for man's reception. The storm, the earthquake, the volcano and the flood had first to do their work; but the reign of the Icthyosauri and the Mammoth over, the clouds settled at length, the dry land made firm, bars and doors set to the ocean, the healthful rills commanded to flow, the fruits and flowers profusely scattered, man's Eden-home surrounded with delights and robed in joyous beauty,—then did the dweller appear. If it be admitted that such may also be the case with the other planets, of course there is an end of the matter, except as a mere question of time. These globes are not inhabited by intelligent life as *yet*, but they *will* be. This is all that need be contended for. On the other hand, if you deny that they ever will be so, your

analogy sinks to nothing, and we have still to seek a satisfactory end in their formation.

Nor do we think that the following rhetoric, however brilliant, aids in the solution of this problem:

"Instead of manufacturing a multitude of worlds in patterns more or less similar, He has been employed in one great work, which we cannot call imperfect, since it includes and suggests all that we can conceive of perfection. It may be that all the other bodies which we can discover in the universe, shew the greatness of this work, and are rolled into forms of symmetry and order, into masses of light and splendor, by the vast whirl which the original creative energy imparted to the luminous element. The planets and the stars are the lamps which have flown from the potter's wheel of the Great Worker; the shred-coils which in the working sprang from his mighty lathe; the sparks which darted from his awful anvil, when the Solar System lay incondescent thereon; the curls of vapor which rose from the great cauldron of creation when its elements were separated. If even these superfluous portions of the material are marked with universal traces of regularity and order, this shews that universal rules are his implements, and that Order is the first and universal Law of the heavenly work."—P. 243.

We can hardly argue seriously against such a representation as this, else we might well exclaim, What an extraordinary waste of materials! If we could suppose the planets and stars to have been mere fragments of matter broken away from our globe in the process of formation, and to have flown to no great distance, the comparison might stand. But only imagine Venus a shred-coil, about as large as the Earth itself; think of Jupiter a curl of vapour, whose solid weight is equal to 300 earths; conceive of Saturn a spark as heavy as 100 earths; or, lastly, Sirius, whose globe would probably contain a million of our worlds,—conceive of him a fragment struck off to the distance of seventy billions of miles! It is very much—to compare great things with small—as if a smith, in forging a steel button, should dash off several tons of iron, and send them flying over to America!

In these remarks we have kept our eye chiefly on the four interior planets, but the same line of argument may be adopted in regard to the four exterior ones, Jupiter, Saturn, Uranus and Neptune. The resemblance between this outer group in size, in appearance, in density, and in the period of their daily revolution, is as striking as that between the inner group. They appear to preserve essentially the same relations to each other; so that whatever orders of being might suit Saturn, would probably find themselves at home in Jupiter and Uranus. It is true that those systems of life may, or rather must be very different from what we find on our planet; but this does not at all entitle us to pronounce them void of life. We have formed a strangely inadequate notion of the Creator's power and wisdom, if we suppose that He cannot adapt various orders of existence to the conditions of Saturn and his fellow-orbs. Who can say that the

comparatively small density and rapid rotation of these bodies, the thick atmosphere, and the gorgeous array of rings and moons which surrounds them, are not adaptations of this kind? Analogy would lead us to conclude that they are; and we believe that almost any analogy will be laid hold of, to keep us from the shocking alternative of an icy ocean, 40,000 miles deep, filled only with boneless and slimy monsters!

A similar observation may be made with respect to the planetoids (numbering now, we believe, twenty-two); these form a third group, all so like each other, that if it were possible to ascertain anything regarding the physical structure of one of them, a tolerable guess might be formed of the rest. Finally, there are the satellites or secondary bodies, of which our Moon is the type. No valid presumption against the habitability of the planets can be drawn from her, for the simple reason that she does not belong to their order; *she is not a planet.* But even of the Moon it may be said that in all likelihood she is destined ultimately to become the seat of life, and is perhaps now in the condition in which the Earth was thousands of ages ago; indications of this are not altogether wanting.* At any rate, we must believe that there was some far more potent reason for her creation than merely to be hung up in the sky, as a warning to adventurous theorists, and, by an exhibition of ruggedness and desolation, to prevent men from concluding too rashly that other worlds were similar to their own.

When these brief hints are followed out, we cannot but think that the reasons in favour of a plurality of worlds greatly preponderate. The physical indications of this fact are neither slight nor small, but it must be owned that they are helped out by moral and religious considerations. The theory given here—any theory that does not present a worthy end for the creation of those glorious suns and stars—must be rejected as insufficient; we feel that it does not meet the necessity of the case. If every spot of our little world be crowded with existence, and the most wonderful care be taken of the meanest reptile and the lowliest flower, can it be supposed that such magnificent globes as we see—evidently superior to ours, supplied with grander apparatus, built upon a loftier scale—should be utterly barren and lifeless, without one admiring spectator to lift his eye to the sublime heavens above? We cannot believe it. Far more justly may we imagine those beautiful orbs traversing the skies, freighted

* "We must represent to ourselves the surface of the Moon as being somewhat similarly constituted as was the Earth in its primitive and most ancient condition, while yet uncovered flötz strata, by boulders and detritus, which were spread out by the transporting force of the ebb and flood. In our mountain-chains, upheaved upon fissures, partial groups of elevations are beginning gradually to be discovered here and there, forming, as it were, egg-shaped basins. How entirely different the Earth's surface would appear to us, if it were divested of the flötz and tertiary formations!"—*Humboldt's Cosmos*, p. 499.

with life and souls, rife with the hum of populations; divided by land and water, dotted all round by bright islands and waving forests; bearing all seasons upon their surface, green summer and autumn brown, and the hoary shroud of winter; bearing countless tribes of plants and animals, and, last but not least, men, intelligent and moral beings, to gaze upon the wondrous spectacle, read its meaning, and reverently adore.

One word before we conclude. This book is evidently written with a theological bias, though it may be doubtful whether the author is himself fully aware of it. But he has to struggle throughout with a difficulty which the orthodox creed forces upon him. The notion of the Infinite Creator of all worlds appearing in person in our single planet,—humbling himself to become man, living a life of scorn and reproach, suffering and dying here,—is a notion by no means in harmony with the vast views which Astronomy opens up to us; on the contrary, the more we reflect upon the awful majesty and the fathomless wisdom of that Great Father of Creation, the more incongruous does such a notion become. Happily our views of the Divine Providence, and of the connection between God and man, deliver us from all difficulties of this kind. Here, as in so many other cases, we find our religious in harmony with our secular belief. Faith and Science do not overthrow, but establish each other. He who believes that the Heavenly Parent has sent his Messenger to this earthly abode of ours, will not be startled by the fact of many such abodes existing in space; but he will rejoice if an Image and Exemplar has also been seen in these various worlds, and he will trustfully follow that lofty Leader and Lord, who from the mansion here conducts to the mansions hereafter.

THE EDUCATIONAL CENSUS.*

The educational census has appeared at last, and a categorical answer is now given to the question, how many of our juvenile population are at school. On March 31, 1851, the day the census was taken, there were found in actual attendance 1,754,812 scholars, in 44,836 schools, while the number of scholars belonging to these schools, or on the school books, was 2,108,592. Besides these schools, there were 1099 private and 107 public schools from which no returns were procurable. Assuming that, upon an average, each of these unrepresented schools contained as many scholars as did each of the schools which made returns, and that

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* Census of Great Britain, 1851. Education. England and Wales. Report and Tables presented to both Houses of Parliament by Command of Her Majesty. London. 1854.

the proportion of the sexes and attendants was the same, the ultimate results of the educational census will be this—2,144,378 scholars belonging to the schools, or on the school books of 46,042 day-schools. Of these schools, 15,518 were public schools, containing 1,422,982 scholars, or 801,156 boys and 621,826 girls. 30,524 were private schools, and contained 721,396 scholars, of whom 356,529 were boys, and 364,867 were girls.

Returns as to the nature and quality of the instruction given, were obtained from schools comprising six-sevenths of the scholars. From these it appears, that out of 33,993 schools in which boys were instructed, writing was taught in 90·8 per cent. of the public schools, in 55·2 per cent. of the private schools; arithmetic in 84·5 per cent. of the public schools, in 48·1 of the private; grammar in 61·7 per cent. of the public schools, in 34·8 of the private; geography in 55·3 per cent. of the public schools, in 30·5 of the private. A rough attempt was made to classify according to efficiency the 29,425 private schools which sent returns. The result shewed 4956 superior schools (classical, boarding, &c.), 7095 middling (commercial, &c., teaching arithmetic, grammar and geography), no less than 13,879 inferior schools (principally dame schools, teaching reading and generally writing); the remaining 3495 were not sufficiently described. In the case of 708 of the 13,789 inferior schools, the returns were signed by the master or mistress with a mark. The same circumstance is noticed with respect to 35 public schools, most of which had small endowments.

The facts of the case being thus beyond a doubt established, the next point for consideration is, whether this is a satisfactory state of things. Mr. Horace Mann, who has drawn up the Report affixed to the census tables, is of opinion that much of the education given is very defective in quality, which we presume no one will deny who has read the preceding statements; while we also agree with him that it is grossly deficient in quantity; for that, instead of the 2,144,378 names inscribed in the day-school registers, there ought to be three millions entered there, or about three-fifths of the children between the ages of three and fifteen, or one-sixth of the entire population. Mr. Mann's calculation is as follows. The whole population of England and Wales on March 31st, 1851, was 17,927,609 inhabitants, of whom 4,908,696 were between the ages of three and fifteen years. Of these children, 599,829 were occupied in remunerative labour, according to the census returns of the occupations of the people, and Mr. Mann proposes to raise this number to 1,000,000, so as to include children who, though occupied at home, are in a position analogous to those children already mentioned. To this number of permanently occupied children he adds 195,435, or five per cent. of the remaining 3,908,696 children, as incapacitated by serious illness. He next adverts to the 44,625 children receiving instruction at

home from paid teachers, and adds 5,375 to supply accidental deficiencies. After deducting all these numbers from the total number of children between three and fifteen, there still remain 3,663,261, respecting whom "there is apparently no reason, other than the parents' pleasure, why they should not be at school." Allowing the parents' discretion to be reasonable while the child is under the age of five and after it has passed the age of twelve, yet there remain as many as 968,557 children between five and twelve, whose absence from the school books cannot be explained by either illness, occupation, professional home instruction, or legitimate excuse of parents; and Mr. Mann afterwards states, "With respect to these 3,000,000 children out of 18,000,000 persons, there appears no obstacle of immaturity, of illness, of employment, of professional home education, to prevent their connection with some day-school. These, at all events, should be invariably found upon the school books, since no tangible inducement stronger than the saving of a few pence weekly, operates to make the parents keep their children from the school; and this inducement, nearly all admit, should be removed—if necessary, by the aid of others, whether furnished as a voluntary charity or by the State."

It has been for some time the policy of the *voluntary party* to maintain that the education in our country, though somewhat deficient in quality, was ample in quantity; and Mr. E. Baines, as the organ of that educational party, has attempted to invalidate Mr. Mann's statements, in an article published in the *Leeds Mercury*, May 20th.

Mr. Baines states, in the first place, that in estimating the amount of our national education, we ought to add the instruction imparted at home by unpaid relatives, and conjectures "that at least 100,000 children are likely to be receiving an education of some considerable value at home," exclusive of the 50,000 under paid instructors. Mr. Baines objects, in the next place, that "no allowance is made for children detained at home by want of clothes, by the illness of parents, by intemperance of parents, by the father being out of work, by destitution or narrow means, by visits to relations, and many other causes, individually trivial, but making up a large aggregate,"—and thus continues: "One fact seems to shew that Mr. Mann's estimate is excessive. He reckons on realizing *an average schooling of seven years and four months* for *every* child between three and fifteen years old, after making all the deductions he has specified; and yet the average length of time that the children of the *upper and middle classes* now actually attend school (and even including their home education), is stated by him at only *six* years;" and adds, "We are not sure whether Mr. Mann has made a sufficient allowance for children who are seriously ill. Ought not the per-centage to have been taken from the whole of the children between three

and fifteen, namely, 4,908,696 (as all are equally liable to sickness, and those who are seriously ill cannot be at work)? There are 456,948 children living at the age of three years, and only 373,824 at the age of fourteen years. Thus 18 per cent. (nearly one-fifth) die before they become fourteen years old. Among those seriously ill must of course be reckoned the deaf and dumb, the blind, cripples and idiots, as no allowance is made for them elsewhere." Mr. Baines then goes on to say, "We have no objection to setting up an *ideal* or *possible* standard towards which we should work—even though it makes no allowance either for *poverty* or for *moral* deficiencies on the part of parents—provided, in the first place, that it is accurately made, and, in the next place, that it is always understood as a speculation for some possible future, not a thing which any practical man would hope to realize in our day." And he finally concludes thus: "In our judgment, Mr. Mann's estimate is rather too high, even as a speculation."

It is obvious from these statements that the principal fact upon which Mr. Baines rests his conclusion that Mr. Mann's estimate is excessive, is, that the school education of the children of the upper and middle classes is only six years on an average: but this may be accounted for partly by the great expenses attendant upon education in these classes,—so great, that Mr. Mann believes that the parents do more frequently feel that the school fee compels them to keep their children at home, than is the case among the working classes, to whom eleemosynary aid has made education so very cheap. But then, if Mr. Baines's conjecture be correct, that 100,000 children, among the 1,227,174 calculated to belong to these superior classes, are receiving a domestic education of considerable value, it follows that the children of these classes have, on an average, far more than six years' instruction.

With respect to the calculation that 50,000 permanent invalids, or five per cent. on the remaining million of children employed in labour, ought to be added to the 195,435 already allowed for, we think that Mr. Baines's statistics prove rather a rapid mortality, than the existence of extensive chronic disease among the juvenile population; and with regard to casualties, as want of clothes, illness of parents, &c., there has already been a deduction of 21 per cent. made by Mr. Mann in the very fact of adopting as his standard the number of names entered on the school books, rather than the number in actual attendance at school, and this admits of the daily absence from school of 630,000, out of the 3 millions of children who ought to be registered there. With respect to the deaf and dumb and blind, and other children especially exciting public compassion, we incline to the opinion that three-fifths of such cases are already provided for, and that such unfortunate children as cannot aid

their parents, are far more likely to be found at some school especially adapted to their wants, than to swell the average of absentees. But, finally, the indifference of parents to the education of their children, though a real difficulty, is no necessary obstacle, and this would probably be best overcome by inducing the parents to pay a school rate; for they would scarcely like to pay to procure advantages for the children of their neighbours, and not permit their own family to partake of them. With respect to Mr. Baines's opinion, that this is rather too high, even as a speculation, we believe that no feeling is stronger in the Englishman's mind than *what man has done, man may do*, and we therefore point with satisfaction to the state of education in one of our British provinces, Upper Canada, where, in 1852, out of a population of 953,239, there were at school no less than 187,614 children between the ages of five and sixteen; so that there was far more than one-sixth of the population at school, in fact almost one-fifth of the inhabitants were there, exclusive of those children under five years who were receiving school instruction, and all of whatever age who were taught at home.

In the Educational Table furnished to Mr. W. Hutton at the Educational office, Toronto, Oct. 4, 1853,* we find the following particulars:—In 1852, there were children in attendance in common schools, 179,587; in grammar schools, 2894; in private schools, 5133; and these schools were open upon an average $10\frac{3}{4}$ months.

The nature of these statistics will perhaps be better understood by comparing them with the educational returns for the West-Riding of Yorkshire,—the spot where Mr. Baines himself resides, and on whose educational progress he is accustomed to dilate with so much satisfaction. The population of the West-Riding of Yorkshire is 1,325,495, and the total number of scholars between the ages of three and fifteen is 162,296, of whom there are found in public schools, 101,616, and in private schools, 60,680, so there is considerable less than one-eighth of the population at school. Surely we shall feel ashamed when we reflect that a wise self-government gives to our own colonists advantages which political and sectarian jealousies prevent us from realizing at home. May we hope that soon the common school will be the common meeting-point of our juvenile population, where they will acquire habits of self-respect and mutual sympathy, and be trained to enjoy the blessings of intellectual, moral and religious culture! We believe it is to the energy of the working classes themselves, that we must now look to accomplish this result: they have only to declare that they will have education, and are ready to pay for it in direct taxation, and all difficulties about the mode of its accomplishment will speedily disappear.

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* See Stanford's Emigrant's Guides, Canada, by William Hutton.

SPEECHES AT LIVERPOOL OF REV. JAMES MARTINEAU AND REV. J. H. THOM ON UNIVERSITY REFORM.

We have obtained permission to reprint from a pamphlet just published by Ridgway, a corrected report of the speeches lately delivered by Mr. Martineau and Mr. Thom at a public meeting in Liverpool on the subject of University Reform.

The Rev. James Martineau proposed the second resolution—"That the introduction of such tests into the Universities of Oxford and Cambridge is not only in direct violation of their original constitutions, but is palpably detrimental to their interests as seats of learning and science; limiting the number of pupils, and contracting the range of choice for able, upright and earnest professors." He spoke to the following effect: The resolution divides itself into two different parts. First of all, it asserts that the imposition of these tests is a violation of the constitution of the Universities; and in the second place, that even if it were not so, they are injurious to their interests as bodies formed for the purpose of communicating learning. With respect to the first of these points, I admit that it is extremely difficult, in consequence of the remote antiquity in which these institutions took their origin, to prove the position by any direct appeal to recognized law or usage. We cannot affirm that no religious exclusion was practised in the early ages of these Universities; for this plain reason, that there were at that time no ostensible religious differences to cause that exclusion. The Universities arose at a period when not only the whole of this country, but the whole of Western Europe, was united in one system of religion, and Christendom constituted a species of religious commonwealth, or religious monarchy. It is important for us, however, to observe, that during that period they were so comprehensive in their scope, as not even to be limited within national boundaries. They were not so much national as cosmopolitan in their original character; and, what is very singular, that character was impressed upon them so thoroughly, that the actual number resorting to them at a time when the population of Europe did not amount to one-fifth of its present number, exceeded by twenty-fold the numbers found there at the present time. In the thirteenth century, the University of Oxford, we are credibly assured, contained from 20,000 to 30,000 matriculated residents. The oldest Universities in the West of Europe, I believe I am correct in saying, are those of Paris and Oxford. The University of Oxford, in all probability, had priority of age over Cambridge; and it is much to our purpose this evening to observe, that whilst the other old Universities of Europe are for the most part of ecclesiastical origin, and took their birth from cathedral and conventual schools, sustained by the resources, and governed by the authorities, of monasteries, that of Oxford is distinguished by having been a secular institution. Its very position expresses this. If you mark the geographical position of the other Universities, you will find that they are placed in old cathedral towns, and immediately connected with the head of the diocese. It was so with the University of Paris, and with the oldest German Universities; but with respect to Oxford, you will perceive that there was no diocese of that name at the time the University arose. It was within the diocese of Lincoln, and there-

fore geographically very distant from the residence of the bishop and the cathedral. Indeed, there is some reason to believe that the University of Oxford owes its beginning to King Alfred; and that University College owed its foundation to him. Whatever obscurity may hang over that period, one point, at all events, is certain; namely, that the halls at Oxford marked from the commencement its distinction from the ecclesiastical Universities. In the latter, placed in large towns, and under the eye of immediate clerical authority, the students, as in Paris, lived in lodgings. But in Oxford, the resort of a greater multitude than the town could receive or control, the young men were gathered together in halls, and superintended by a layman—the chief masters being the head of the institution, and combining the duties of teaching and domestic rule. There were three kinds of buildings provided for the residence of students within the circle of the University—halls, inns and colleges. In point of time, the halls, which were purely secular places, were the oldest, the inns next, the colleges, to which we are indebted for all the most important ecclesiastical restrictions which exist now, being the last of all. It would appear, therefore, that the gradual change was from secular administration to religious administration, from a condition of perfect freedom and openness to a condition of restraint like that which exists in our own time. In fact, we should not be far wrong if we said that the Universities of the middle ages were voluntary associations of distinguished teachers, and of pupils who were willing to listen to those teachers, and put themselves under their direction. There was no restriction imposed upon them from without, and whatever government they had was of spontaneous origin, from the manifest need of some regulation among the throng of young persons gathered together for instruction. The inconvenient numbers frequenting the halls, and the poverty of many of the students, called the colleges into existence. Students coming from different parts of Europe found themselves in a crowded town, where there was insufficient room, where they were imposed upon in the purchases they made, and exposed on all hands to difficulties; and benevolent men provided funds for the erection of houses, in which such students could find a lodging, in which their commons could be provided, and the difficulties of a residence in a strange place be overcome. This was the commencement of the colleges. They were privately endowed lodging-houses for young men resorting to the University. It was not necessary that they should enter them, in order that they should become members of the University and enjoy all its advantages. The heads and fellows of these houses had at first no duties beyond those of domestic superintendence and regulation. But in course of time the professorial element of instruction in the class-rooms came to be transferred to them. The original halls fell also into possession of the colleges, and became subject to their system. By degrees, the duties of the teacher were made easier and easier, to suit the convenience and capacity of the fellows; and at length the free university system was completely swallowed up by the encroachment of the boarding-house interest. In the whole early period, therefore, of the existence of the Universities, every one was free to come, and no questions were asked, except whether he was willing to receive the instruction there given. The degrees which we are now claiming for ourselves, and those like ourselves at present excluded, were originally licences to teach, issued by the masters to their more compe-

tent scholars, who had gone through the course of instruction, and wished to have attestations that they were fitted to set up for themselves and open schools. It was a licence to teach, and that licence would not be refused by the Chancellor of the University, provided the certificates of attendance at the classes and lectures were produced. This is precisely the state of things which we demand on behalf of the people at this very day. At that time, Sir, all England, so I have said, was practically united, omitting minor distinctions, which need not here be specially mentioned, under one great and dominant church. As soon as religious differences arose, the reformers, in the first instance, imagined that they could complete their great work by a reformation of the original church. They did not aim, in the first instance, at setting up another church opposed to it. Their first attempt was to produce a reform of Christendom at large, and the vision which floated through their minds was the production of one united church, which should be pure and evangelical, instead of being Roman Catholic. It proved impossible, however, to work out the scheme which they desired. Conflicting interests, political divisions, geographical separation, and other causes, made it obvious that the unity of Christendom would be broken. Still, in this country at all events, when the change took place under the reign of Henry VIII., no idea was present to any mind but that the religion which was undergoing reform would still be the national religion—the religion of the whole nation; and that the whole nation would ultimately be retained within the same fold, only that the fold should be rid of the corruption which was previously supposed to exist. During the struggles which were thus introduced into the political history of England, and which impressed themselves as well upon the Universities as upon society itself, the principle was long dominant in the minds of all, that one nation must have one church; and when the Puritans began to dispute on the principle of the reformation with those of the Anglican church, they aimed at bringing over the body of the people to their views, and so securing an English Puritan church. It was a long time before either party could reconcile itself to the co-existence of two religious bodies in the same state. The same feeling prevailed also in France. There the idea was universal through the 17th century that there should be but one church; and so long as that was the case, it was not unnatural that the Universities themselves should be the scene of a fierce and internecine struggle between the parties seeking dominance within their walls. Accordingly we find Henry VIII. imposing rules upon the Universities, and requiring the Oath of Supremacy to be taken to him. We find the same course pursued with little variation under Edward VI., who presented forty-two articles of religion to be signed by the members. In the time of Mary, these declarations were swept away, the old religion was restored; persons who had taken the oaths under the former system were removed, and a reaction took place. Next, Elizabeth's turn came; she retaliated by removing the Roman Catholics, re-imposing the old religious tests, and restoring the laws of Edward VI. The whole policy of that time resolved itself into an uncompromising struggle between the two parties, as to which should have the University and the nation; but the notion that they should settle down side by side, and each enjoy the rights of citizenship, did not seem to have dawned at all. The same attempt at uniformity was renewed with the reign of Charles II.; nor finally aban-

doned till the time of William and Mary. But in their Act of Toleration the principle was at last recognized in English law, that *more than one* worshiping body, more than one faith, could exist without damage to the rights of citizenship within the limits of the same nation. Now, I am of opinion, that if England has one thing more than another to be proud of, it is this—that she has worked out this principle to distinct practical recognition. I do not know a single other nation of Europe, which, with a homogeneous population, and independently of the annexation of foreign provinces, can point to the same phenomenon. In spite of compromises enforced by necessity, the dream of uniformity is still unrelinquished everywhere else: it remains in Germany—it remains in France; and though a plurality of sects may be there, they are *tolerated* sects, whose very existence trembles before the threat always suspended over their heads, which may be put into execution to-morrow, for their damage or extinction. But for the last century and a half there has been a progressive tendency in English law more and more to establish the principle, and work out the rule, that we may have many denominational varieties existing side by side, peacefully conducting an intellectual and moral battle among themselves, without damage to the rights of citizenship. That principle has also been carried out in every department of life, except in academic education. Until the year 1828, it is notorious that a Nonconformist could not be a sheriff; he could not belong to a corporation. Until a later period still, it is well known that a Roman Catholic could not sit in the Legislature. At this very moment it is true that a Jew cannot sit there. We are working our way out to the full and complete recognition of that principle. Now, Sir, I say it is intolerable that if all classes of persons, irrespective of religious faith, may sit in municipal corporations, and all of them may join in the Legislature which creates the very laws by which the Universities are governed, they yet are forbidden those seats of learning which would give them a fitting qualification for the exercise of their civil duties. With respect, Sir, to the second part of this resolution, I am, for my own part, persuaded that there cannot be a greater and more mischievous delusion than to suppose that it is really to the advantage of any religious or social party whatever, that they should be able to effect a complete, and final, and crushing triumph over their opponents who dispute their claims. I believe that there is not a political party which is not the better for the opposition which stands up face to face with it—that would not grow corrupt, and lazy, and selfish, were it not for the watching of that opposition. Moreover, firmly as I hold to the principles which have been vindicated in Christendom since the period of the Reformation, I am persuaded that these very principles have been benefited, have been worked out more successfully, by the perpetual check of the Roman Catholic Church; and I believe there is not an enlightened Roman Catholic but would acknowledge that his church has also been benefited by the co-presence with it, side by side, of the opposing sects of Protestantism. So with respect to our Universities. Does anybody suppose that the Church of England is really benefited by having the monopoly of those institutions? May we not rather say, that whatsoever is sickly, and morbid, and weak, in the Established Church—whatever deficiency she has in manliness and in the free ventilation of thought—arises in no slight degree from the exclusive system under which her ministers and

many of her laymen are brought up; and that, if they were brought into contact with the Nonconformist class, there would be a certain fresh vigour acquired on the one side, in return for some refinement imparted on the other? Indeed, Sir, upon that matter I will simply read the testimony of one whom you will admit, I think, to be a competent judge, one of the bishops on the English bench, who said, in 1834—"I wish the measure may be carried; not for the Dissenters' sake only, but for our own. I think the substantial interests of the Universities, literature and science, morality and religion, would all gain by such an accession to our numbers. This belief is more than a vague surmise. It is grounded on facts which no candid observer can dispute; it is grounded on experience which, though limited, is applicable as far as it goes. All observation and all analogy lead us to expect that the sons of Dissenters of the middling class (and it is such alone that we have to look for here), would add strength to that part of our students which we desire to see growing till it absorbs the rest—to that part which includes the quiet, the temperate, the thoughtful, the industrious—those who feel the value of their time and the dignity of their pursuits. Such Dissenters we have had and have now among us; I wish we had more of them. I should think the advantage of their presence cheaply purchased by any share of our endowments which, if all were thrown open to competition, they would be able to obtain." Such, Sir, is the testimony of the Bishop of St. David's, and I trust that when this question shall come before the House of Lords, as it shortly will, he will repeat his testimony in their Lordships' House. But in any case, I trust that the Bill which is now before the House of Commons will have the clause added, if it does not already contain it, for which we seek, and that there will be enough of the spirit of liberality and nobleness in the Established Church to wipe off the last taint of party selfishness and wrong, and that she will shew that the alliance which has hitherto subsisted between religion and learning in the Universities, is not at variance with that devout trust in truth, and simple reliance on the God of truth, the absence of which I take to be at once the source of religious intolerance, and the sign of a guilty infidelity.

The Rev. J. H. Thom, in seconding the Petition, said—Mr. Chairman and Gentlemen, it has now been shewn to you, that by the original constitution of the Universities, every good citizen was entitled to share in the instruction they supplied; that since about the time of the Reformation, with the exception of the brief interval of the period of Cromwell, when not any sect or party, but the Commonwealth, was regarded, every man in England who could claim a free conscience has been suffering a suspension of his rights. Well, then, we go to Parliament, not to ask for a revolution, but to ask for a restoration—to ask simply for our own, of which we have so long been deprived; to ask that the mother, the *Alma Mater*, from whom we have been so long banished, and who herself, as we have heard, has been so kept down in subjection by contending rivals, and domineered over in her own house, should again be permitted to invite her children around her, and take us all under her wings. It is of the greatest importance to the impression that such a meeting as this may make upon the instructed public outside, that we accurately know what it is that we are asking for—

that we are not asking for the Colleges; that we are asking for the Universities; that we are asking for the Schools; that we are craving instruction; that we desire only liberty to go to the fountains of knowledge, and be permitted to drink. We ask only to be taught. It would seem a modest demand. We do not ask for any share of the loaves and fishes of Endowments—we ask only for the bread of true Learning, which, to impart to us, will greatly increase itself, and lessen no man's share.

In what particular way that part of the nation which is not of the Established Church, and which has been shewn to be two-thirds of the people of England, might, with the greatest advantage to themselves and to the Universities, become connected with them, if it was free to do so, is a separate question, which I think that we should not be very wise if we entered particularly into at present. Only let us have the power — only remove the religious disqualifications — only untie our hands and unbandage our eyes,—and when we become a little better acquainted with the ground, we shall find our way to the position which is most advantageous to us. Only let those two great absurdities to which the first speaker referred be taken away—more monstrous anomalies than putting the cart before the horse—1st, of committing boys to systems of theology before you have given them any theological instruction, or competency to judge; 2nd, putting out their eyes at a certain period of their course, when they come for their degrees, blinding these young Samsons, that they may grind for ever in the mill of the Philistines—making them take a vow that from that hour they will never see anything more, or anything different,—only get rid of these monstrous things, which are far more fatal to the living power of the Church than they are to us, and we require nothing more. The Bill of the Government and the recommendations of the Commissioners supply us with all we can desire. We may establish our Halls and Colleges; we may place our sons as students under the care of resident Masters; we may resort to the instructions of the Universities on all the great branches of knowledge; and we may obtain admission to such of the Colleges as are wise and liberal enough to open their bosom to us. Indeed, if the Universities only removed the religious restrictions, there is nothing in the Colleges to prevent our access to them, except that they have daily the morning and evening service of the Church of England; and that observance is attended with such serious evils, with such shocking detriment to the genuine devotion of the young men, that the Commissioners themselves propose large changes and modifications, which would go far to remove that barrier. So serious, indeed, are those evils, that twenty years ago, in that letter, to which my friend Mr. Martineau referred, of the Bishop of St. David's, the Bishop recommended that this daily service should be altogether discontinued, that a short weekly service should be substituted, which would apply itself to the situation and the prospects of the young men, and be adapted to their wants, and that attendance even upon this should be optional. The Bishop then said that if the daily congregations at their College chapels were all of a sudden to become Dissenters, it was impossible that they could go there with greater reluctance—that it was impossible they could listen to the words of the service with less attention, or that they should be less edified or more delighted at its close.

The resolution asks not only for the restoration of their original constitution, but also for such alterations as may adapt the Universities to the liberal spirit of modern times. But the great thing that is wanted is, that we should re-invest the Universities with their lost power of teaching—that we should restore their rightful supremacy to the Schools over the Colleges, to the Professors over the Tutors, to men of eminence, of age, of standing and known reputation, who devote themselves for life to one pursuit, over young "fellows"—I mean *socii*—who adopt the occupation of teaching merely for a few years, it may be until a college living falls in. This is the system that is fatal to the eminence of the Universities. The Professors are silenced; outside the colleges there is no occupation; so that nothing can be learned but what the college tutors teach—and for the mass of men that go to Oxford, this is only a little classics and a little divinity. This will be satisfactorily established by the following facts. Of the candidates for degrees that annually present themselves at Oxford—the number amounts to something under 400—nearly one-third are failures, notwithstanding that the meagreness of the examination has become a proverb. And Professor Walker, one of the examiners for degrees, has given his testimony to this effect—that even if decent writing of Latin was required, the failure would be quadrupled—that is to say, nobody would get a degree at all. The other great difficulty in the way of a degree is divinity, though every one knows how very little divinity must be required at a "bachelors'" examination. And so a very little divinity and a very little classics cannot be obtained, under the present system, from Universities that teach nothing else. So true is it, gentlemen, that nothing flourishes but under the bracing and healthful influences of freedom; that not more true is it, that to give a monopoly to certain men is the way to dwarf those men, than to give a monopoly to certain studies is the way to starve those studies; and that no department of knowledge can be vigorously cultivated, except by minds enriched and widened by familiarity with all fields of thought. At present, the Colleges and the Church manage the matter between themselves, for the exclusion of the mass of the Nation, as quietly and as perfectly as if the arrangement were a matter of the most skilful and wilful contrivance—that is to say, the Colleges will only give a degree to Churchmen, and the Church will only admit to orders those that have degrees, and the degrees can be got only through the Colleges; and so the Colleges over-ride the Universities, and the Tutors supplant the Professors, and the original foundations, that is the Schools, the *National* institutions, are lost sight of altogether. And for what reason? For this—that this exclusive training, and teaching, and churching, carried on by the Colleges, is entirely incompatible with any free, open, unwatched, professorial system, capable of expansion and growth.

We are not, then, asking for advantages for ourselves only; we are asking freedom for the Universities. We ask to rescue the Schools from their degradation, to free the Universities from the spirit of exclusion, to redeem them from the degrading desire to confine to themselves advantages that are exalted by being extended—by liberating them from party partialities, and consequent distrusts, to raise them to the serene dignity of acknowledged umpires upon all those great and abstract questions of Law, of Morals, and of Politics, on which Philosophy and

Learning, removed altogether from our strifes, going down to the depths and looking upwards to the solemn heights, might give an award to which no suspicion could attach, and which would come with authority to the heart of the whole nation. And let me add, that we seek for these changes in order that we may give a more genuine character to the religion of the country; in order that we may take away those temptations of young consciences, and old consciences too, to tamper with simplicity and truth, which stifle men's souls within them; in order to take away from the theologians of England the discreditable reproach that they are "skilful of fence;" that no men know so well how to defend a given position, and that no men are so blind to see a new truth, even if you shew it to them, or so helpless to advance their ground.

There is—I have heard it in Liverpool—a narrow feeling sometimes amongst Dissenters, which I hope will not be largely influential, namely, that the Universities are immoral and extravagant, and that their sons are better away from them. This is the fruit of the narrow system, and it need not be. Let us have a larger faith in the good we may get and *give*, than in the evil we may receive. Unless we are covered with pitch, the flies will not stick to us. Let great numbers from the middle class go up, not for the *prestige* of the thing, not for the sake of making profitable acquaintances and connections, not as a passport to a profession, but for study, for the love of knowledge, to resort to the great teachers at the Schools in all branches of science, when the University shall be restored to its constitutional rights, and then these earnest men from the middle classes will raise the whole spirit of the place. They will be the salvation of the Universities; they will reinstate the Professors in their lost offices and influence; and immorality and extravagance will have no charm for men whose time and thoughts are nobly occupied.

I hope the Universities will not despise us because we are illiterate. I hope they will not refuse to give us instruction only because we want it so much—that they will not lock the door of Knowledge, and put the key out of our reach, or make it so foul that we dare not touch it, and then insult us because we have not that which they will not give us. But if they are afraid of our ignorance, let them remember that there was once a *Puritan divine*, Vice-Chancellor of Oxford, and that never did that University see more glorious days—never was Learning maintained at a severer height, than when Dr. John Owen was its head.

And if they are afraid of our want of manners and of polish, of our rude ways and our vulgarity, why, Sir, there is some hope that even here we may come to satisfy them; for it is recorded of the same John Owen, Puritan and Independent as he was, that when Dean of Christ Church and Vice-Chancellor of Oxford, he scandalized all the strait-laced by the exquisite order of his powdered hair, by the elegance of his bands and ribbons, and by the fashionable cut of his Spanish leather boots, with wide lawn tops.*

Sir, in seconding the Petition, I feel as if it was impertinent to say thus much; for, as Mr. Robertson justly remarked, the Petition is amply sufficient for its own vindication, containing within itself the materials and successive steps of an elaborate and conclusive argument.

* See Tayler's Retrospect of the Religious Life of England, 2nd ed., p. 187.

AN ORIGINAL LETTER FROM COLERIDGE.

December 7, 1802.
Crescelly, near Narbarth, Pembrokeshire.

My dear Friend,

* * * I hope to see you on my return, for I wish very much to have some hours' conversation with you on a subject that will not cease to interest either of us—while we *live*, at least; and I trust that this is a synonyme of—"for ever!"

Have you seen my different essays in the Morning Post? The comparison of Imperial Rome and France—the "Once a Jacobin always a Jacobin"—and the two Letters to Mr. Fox. Are my politics yours?

Have you heard lately from America? A gentleman informed me that the progress of religious Deism in the middle provinces is exceedingly rapid—that there are numerous congregations of Deists, &c. &c. Would to Heaven this were the case in France! Surely, religious Deism is infinitely nearer the religion of our Saviour than the *gross* idolatry of Popery, or the more decorous, but not less genuine, idolatry of a vast majority of Protestants. If there be meaning in words, it appears to me that the Quakers and Unitarians are the only Christians altogether pure from idolatry; and even of these, I am sometimes jealous that some of the Unitarians make too much *an idol* of their *one* God. Even the worship of one God becomes idolatry, in my convictions, when, instead of the Eternal and Omnipresent, in whom we live, and move, and *have* our being, we set up a distinct Jehovah, tricked out in the *anthropomorphic* attributes of time and *successive* thoughts, and think of Him as a Person from whom we *had* our being. The tendency to *idolatry* seems to me to lie at the root of all our human vices—it is our original sin. When we dismiss *three persons* in the Deity only by subtracting *two*, we talk more intelligibly, but I fear do not feel more religiously; for God is a Spirit, and must be worshiped in spirit. * * * Nor can I persuade myself that my opinions, fully stated and fully understood, would appear to you to differ *essentially* from your own. My creed is very simple—my confession of faith very brief. I approve altogether and embrace entirely the *religion* of the Quakers, but exceedingly dislike the *sect*, and their own notions of their own religion. By Quakerism I understand the opinions of George Fox, rather than those of Barclay, who was the St. Paul of Quakerism.

I pray for you and yours!

S. T. Coleridge.

INTELLIGENCE.

UNITARIANISM AT SYDNEY.

June 12, 1854.

Sir,—I have received by to-day's post a letter from Mr. Stanley, of Sydney, New South Wales, which he permits me to make known through our Unitarian press; and as the contents of the letter will be read with pleasure by all who are interested in the spread of our views and our noble cause, and does credit to the zeal, prudence and good feeling of the minister and the congregation, I feel assured that you will give it an early insertion in your periodical. By so doing, you will oblige, yours very sincerely,

HENRY HUNT PIPER.

Sydney, New South Wales,
Feb. 25, 1854.

My dear Sir,—It will no doubt be interesting to you and many of our friends in England, to hear how we are getting on in this part of the world, and to know what progress pure Christianity is making in this city and neighbourhood; and it affords me great pleasure to be able to give you a report decidedly favourable and cheering. Our Secretary will in all probability draw up before very long, and transmit to England, an official account of our condition and prospects; but I am induced to anticipate his communication, in order that some report of our proceedings may arrive in time for the annual meeting of the Unitarian Association. Your relatives in this city will doubtless have given you in their letters many particulars both public and private, and you will therefore be able to supply from that source any further information that may be wished for.*

We reached Sydney, Oct. 25th, 1853, after a speedy and prosperous passage of seventy-five days, including a week's detention at Port Philip. Whilst our leviathan steamer, the Great Britain, was lying in the harbour there, we landed at Melbourne, delivered our letters of introduction, and, by the kindness of our friends, passed several days on shore, chiefly at the hospitable mansion of J. Davidson, Esq., and in the company of the Rev. Maxwell Davidson, minister of the rising Unitarian congregation at Melbourne. We were glad to find that they are building a chapel—no easy matter when everything is so exorbitantly high as it is now. They meet at present in a room in the Mechanics' Institution, and have, we understand, a very fair attendance. We regretted not being able to pass a Sunday with them. To the Unitarians of Melbourne belongs the honour of commencing in this new world the worship of the one only true God the Father, though ours is the first temple expressly set apart for that high and holy purpose.

On our arrival at Sydney, we were delighted with the beautiful harbour, and felt, as you may suppose, deeply grateful to the kind Providence that had brought us in health and safety to our Australian home. Immediately after our vessel cast anchor, six gentlemen, connected with our congregation, came on board to welcome us, your son amongst the rest. We were for a while the guests of Mr. Wm. Perry, Paddington—for we have a Paddington here as well as in London—where a thorough English hospitality awaited us. We afterwards stayed a short time at your son's residence, the Glebe. After the confinement of ship board, nothing can be conceived more delightful than the sense of perfect freedom experienced in having spacious apartments, gardens, &c., in which to roam about at your leisure. We had at first some little difficulty in getting accommodation to our liking, but are now very comfortably settled. And though the prices of some things are much higher at present than in England, we are well supplied with everything we require, and owe to the kindness of our friends many little luxuries to which at home we were unaccustomed. The weather since we arrived has been at times very hot, but not oppressively so, and we like the climate on the whole very well.

On the first Sunday morning after our landing, a preliminary meeting was held in the chapel, for consultation, &c. It was then resolved that the chapel should be opened for divine worship on the following Sunday, Nov. 6th; and that the Liturgical form of service should for the present be adopted in the morning, and the old Presbyterian form in the evening. This has since been done, and seems to have given general satisfaction. The Liturgy adopted is the one drawn up by yourself, and it was well that you had sent a number of copies here beforehand. Our Hymn-books are those compiled by the Rev. James Martineau, generally allowed to be one of

* I had received most of the particulars stated in this letter, but was too much occupied to find time to communicate them to the public.—H. H. P.

the best collections yet made. Having ascertained before leaving London that no collection had been then chosen, and knowing that none could be procured in Sydney, I had on my own responsibility taken out 150 copies, a proceeding which met with the cordial approval of our friends here. Nearly all these books have been sold, and a fresh consignment has been ordered.

Our opening day was looked forward to by many of our friends with hope, but with some little anxiety. For the latter feeling, however, it was soon seen that there was no ground whatever. The chapel, which will seat about 200, was completely filled in every part, and by a most respectable and attentive audience. Many of these were of course strangers, some drawn by curiosity merely. But our regular attendance has been exceedingly good; far better than the most sanguine amongst us ventured to expect. Our morning congregations have seldom numbered less than about 150,—in the evening not quite so many, as some of our friends live at a little distance, and the cabmen demand fares which few but successful diggers choose to give.

We have not as yet made any attempt, by advertising lectures, &c., to make an impression on the general public. This is deferred till the cooler weather. The sermon, however, preached at the opening of the chapel, has been published at the request and at the expense of the congregation. Many copies have been sold and circulated, not only in the city and neighbourhood, but up the country. Before commencing anything like an aggressive movement, we thought it desirable to get our own forces into training and discipline. We have for this purpose organized of late a series of what may be called district meetings, two of which have been already held, and others are to follow in due course. Our plan is as follows. We fix upon some house belonging to our friends—one that is pretty well known, and contains a tolerably spacious apartment—and I go round to all other members and friends in that neighbourhood, armed with an invitation from the lady of the house to meet her and other friends on the evening agreed upon for social conversation and friendly intercourse. A subject of conversation—that of the Lord's Supper—has hitherto been announced, though not always very strictly adhered to. We have in this way brought persons together who previously were strangers, or knew each other only by name. Much pleasant intercourse has thus been brought about, and we have every reason to conclude that great good will result both to individuals and to the congregation. The box of books and tracts presented by the Unitarian Association has arrived, though not yet landed from the ship. Its contents will prove very acceptable, and will, I believe, be made good use of. Some of the tracts will be distributed gratuitously at the close of the series of doctrinal lectures that are in contemplation. The books will form the nucleus of a chapel library, which I hope soon to see enlarged and flourishing. Nothing in the shape of a Sunday-school can at present be established, with any reasonable prospect of success, from want of accommodation and other causes. Indeed, I very much doubt whether Sunday or day-schools here are not, except under very complete and judicious management, causes of almost as much evil as good. There are here *few or no poor*, in the proper sense of the word, though there are of course here, as elsewhere, many who criminally neglect the education of their children; and these children one would fain see brought under good and elevating influences; but how to effect this without at the same time running the risk of exposing to contamination the children of virtuous parents, does not easily appear. Many families scarcely like their children to attend even private day-schools, and prefer having teachers in their own houses. A Sunday-school, on the American plan, of children belonging to our own congregation, or, at any rate, one or two classes for catechetical instruction, may probably be established in time.

You will be glad to learn that, as regards music and singing, our services are very well conducted. We have at present a harmonium, but there is some talk of an organ, though scarcely at present. We have a salaried organist, but the choir consists of amateurs, and, being persons of education, as well as attached to our principles, they do not sing for the sake of display or of lucre, yet have all the regularity so seldom found in volunteers. They meet twice a-week for practice, and chant now with considerable precision and no little taste.

Our congregation, though the youngest in the city, has already taken rank among the first as regards intelligence and respectability. We have no fewer than seven medical men, and some of these, with their families, are amongst the most regular attendants. We have also one or two members of the legal profession and several leading merchants. I am not acquainted with any congregation in England or elsewhere that contains, in pro-

portion to its size, a greater number of intelligent, well-informed and kindly-disposed individuals. They have already, in addition to many little acts of kindness of a more private nature, done a good deal more in a pecuniary point of view than they were bound to do. A present of upwards of £115 was in the quietest and most delicate manner handed to us soon after our arrival, to meet the expenses attendant on our settlement here; besides which, the salary, in consideration of the increased expenses of living, has been raised to £400 per annum. Nearly all the pews are let, and some of our more sanguine friends are even beginning to look forward in anticipation to the time when we may require a larger chapel. We are, however, quite aware of the importance of being *sure*, whether we are *quick* or *slow*. We have hitherto purposely abstained from making anything like a demonstration; indeed, one or two think we have been more than necessarily quiet in our proceedings. We have not been as yet *much* abused by other bodies, so far as I can learn. Our neighbour of St. James's church occasionally warns his flock, we are told, against Antichrist; and a little periodical, circulating chiefly amongst the Presbyterians and Baptists, came out soon after our arrival, with a series of articles intended to fix the prevailing dogmas more firmly on the minds of the people, though without direct reference to our views and proceedings. When we advertise our lectures, however, we are told that we may expect a little more open opposition; and then will be the time to prove ourselves good soldiers of Christ, and valiant for his uncorrupted truth. We have several young men and others who understand our principles very well, and, what is more, do credit to them.

My failing space warns me that I must now draw to a close. I leave it to your discretion to make what use you may think proper of this communication. Perhaps it might not be amiss to send it, or part of it, to the Inquirer or Reformer, or both. Perhaps, also, Mr. Tagart and Mr. James would like to see it before publication, as they were so much interested in the movement here.

With very kind regards to yourself and family, believe me, yours faithfully,

G. H. Stanley.

UNITARIAN HOME MISSIONARY BOARD.

A meeting for the purpose of establishing a Society with the above title was held in the Cross-Street chapel-rooms, Manchester, on Wednesday, May 21st, and numerously attended both by ministers and laymen. Among those present were the Revds. Dr. Beard, George Harris, John Owen, H. Green, J. Layhe, J. Malcolm, T. E. Poynting, Wm. Forster, W. H. Herford, B.A., J. Wright, B.A., C. Beard, B.A., and J. Ragland; I. Mackie, Esq., Dr. Ashton, J. A. Nicholls, Esq., Thos. Wrigley, Esq., E. Grundy, Esq., Eddowes Bowman, Esq., M.A., J. Booth, Esq., R. M. Shipman, Esq., A. Winterbottom, Esq., P. Eckersly, Esq., and many others. In addition, many letters, containing professions of warm interest in the objects of the proposed institution, were read from ministers in various parts of the country; among others, from the Rev. Samuel Bache, Rev. J. J. Tayler, B.A., Rev. Ed. Higginson, Rev. E. Tagart, Rev. C. Wicksteed, B.A., Rev. W. James, Rev. G. Armstrong (Dublin), Rev. Dr. Hutton, Rev. J. H. Hutton, B.A., Rev. W. Gaskell, M.A., Rev. H. Solly, Rev. J. Whitehead, Rev. John Robberds, B.A., Rev. E. Kell, Rev. R. L. Lloyd.

The object of the meeting was the formal establishment of an institution, the plan of which had long been under the anxious consideration of a committee of ministers and laymen residing in and near Manchester, and had been made known, by means of a private circular, to many friends of Unitarian Christianity throughout the kingdom. The Missionary Board has been called into existence to supply an actual want. At a time when the public mind is especially inclined to listen to the teachings of Unitarian Christianity, there is a singular dearth of Unitarian preachers. While we recognize the obligation, incumbent upon every Christian church, to do something for the diffusion of Christian truth, we are at present debarred from entering on the work, by our inability to satisfy even the existing requirements of our congregations. It is an undeniable fact, that what is called orthodox Christianity is gradually losing its hold on the more intelligent portion of the working classes, and we believe that the only means of keeping such within the Christian fold at all, is to present to them those pure and simple views of religion, which many indications shew them to be not unwilling to receive. It is notorious that another large section of the population is sunk in a practical infidelity, which no efforts of other religious bodies have yet availed

to overcome. On the other hand, there are at this moment many earnest and right-minded young men, sprung from and therefore sympathizing with the classes in question, who are desirous of becoming the missionaries of Unitarian Christianity, if only provided with the requisite education. It is the object of the Unitarian Home Missionary Board to prepare these men for the work, which they are willing and anxious to undertake.

Another object, which it is believed that the proposed Board may incidentally fulfil, is the supply of ministers to some of the smaller congregations already existing among us, and which, independent of such supply, must inevitably become extinct. No less than thirty of our pulpits are at present vacant, many of which have no prospect of obtaining a minister of recognized character and attainments. Our present educational institutions, however admirably adapted to fulfil the purpose for which they are designed, are hardly able to keep pace with the demands of our smaller congregations; and it is believed that some of the missionaries, educated by the proposed Board, may not be unfitted to undertake the charge of certain existing societies, the remuneration offered by which will probably be less inadequate to their wants, than to those of a minister who has been at the charge of a larger and far more expensive preparation for his work.

At the same time, when it is considered how large a number of Unitarian ministers, at present engaged in preaching the gospel, have not been educated at any of our recognized institutions, it is manifest that the Missionary Board, while providing for a course of instruction extending over three years, is not obnoxious to the charge of lowering the standard of ministerial education.

We subjoin the official statement of the objects of the institution, and the rules adopted for its government. As a detailed report of the speeches at the meeting of the 31st May has been prepared and will be extensively circulated, we have thought it inadvisable to insert in this place the brief abstract to which we are necessarily limited. It will be sufficient to state that the chair was taken by Ivie Mackie, Esq., and that resolutions, establishing the Unitarian Home Missionary Board on the proposed basis, were moved and seconded by the Revds. George Harris, Wm. Forster, John Owen, J. Malcolm, Thomas Ashton, Esq., M.D., A. Winterbottom, Esq., and others. The meeting was also addressed by Revds. Dr. Beard, John Wright, W. H. Herford, and by Thomas Wrigley, Esq. The duties of the Secretaryship have been jointly undertaken by John Ashton Nicholls, Esq., and the Rev. John Wright; and it was announced that the Revds. J. J. Tayler, Samuel Bache, Charles Wicksteed, Edward Higginson, had, among others, accepted the office of Vice-President. We believe that we are authorized to announce that, since the general meeting, the Board has been fortunate enough to secure the services of James Yates, Esq., M.A., F.R.S., in the important office of President.

The Object.

The object is to assist in the education of young men for the work of preaching and diffusing the gospel among the people, especially the poor, the untaught, and the neglected.

Means.

In order to effect this object, aid shall be given to young men who are desirous and fit to engage in Home Missionary labours. The aid shall be of two kinds, —first, pecuniary, and secondly, instructional. The pecuniary aid shall not exceed ten shillings a-week; but the Board shall have a discretionary power to reward merit in special cases. The instruction shall comprise a course so laid out as to supply, in a simple but systematic form, the results of sound scholarship in the following

Subjects of Study.

1. The English Language and Literature, including Composition.
2. The Greek of the New Testament.
3. The History of the World, with special reference to the History of Civilization.
4. The Qualities, Laws and Relations of the Human Mind.
5. The History of Religious Systems and Opinions in their substance and in their influence, comprising the History and including the Evidences of Revealed Religion.
6. The Literary History of the Bible—its position in the literatures of the world, and its specific and genuine value.
7. A Course of Scriptural Interpretation, founded on the Development of the Religious Ideas of the Bible, with a view to the application of the doctrines hence deduced to the permanent interests of mankind, and the special interests and controversies of the present age.

8. Instructions in the Pastoral Care, specially designed to form the students for active usefulness, and to assist them to attain ease and efficiency in public speaking.

The Period of Instruction

Shall extend over six terms, each of five months' duration, to be completed in about three years.

Terms of Admission.

1. No person shall be admitted for more than one term at a time.
2. Persons found, on examination, duly qualified, may be admitted at the commencement of any one of the six terms.
3. No person shall be admitted unless he has attained the full age of eighteen years,—is of an unblemished character, a benevolent disposition and respectable talents,—proves himself to the satisfaction of the Board, to be both willing and able to promote the religious improvement of his fellow-men, — and has signed the following declaration:

"I. (A. B.) hereby declare, that I solemnly intend, with the blessing of 'The only true God,' to devote myself to the work of preaching and extending the gospel of our Lord Jesus Christ, especially among the less-educated classes; and that, during my preparatory studies, I will assist in Sunday-school teaching, home-visiting, and such other means of usefulness as the Board may direct.

(Signed) "A. B."

RULES.

Government.

The Government of the Unitarian Home Missionary Board is in the hands of its members.

The Members

Of the Institution are—

1. *Life Members;* every person making a donation of not less than Twenty Pounds, in one sum, is a Life Member.
2. *Honorary Members;* every minister settled with a Unitarian congregation in Great Britain, may become an Honorary Member by signifying, in writing, his willingness to promote the objects of the institution.
3. *Representative Members;* the Trustees or Managers of any fund from which a subscription of not less than Five Pounds per annum is made to the institution, may appoint one of their body as their representative; also, every congregation subscribing annually not less than Two Pounds, is entitled to elect from its own body a layman as a representative member.
4. *Subscribing Members;* being all who annually subscribe Ten Shillings or upwards.

Meetings of the Members.

A General Meeting of the members shall be held at the end of the second term every year, at which shall be read a full report of the proceedings of the institution during the year preceding; a Board and other officers shall be chosen, and all other necessary business shall be transacted.

The President shall call a Special Meeting of the members whenever he is requested so to do by five members of the Board, or by twenty members of the institution, provided always the request is signed by each of the members; provided also that it sets forth the specific business for which the meeting is convened, and that the request be in the President's hands one calendar month before the day on which the meeting is held.

The Board.

The Board shall consist of at least twenty persons besides the President, the Vice-Presidents, the Treasurer, the Local Treasurers, the Secretaries and the Examiners, who shall be members of the Board in virtue of their office. The Board, subject to the fundamental rules, and under the direction of the members, in annual or special meeting assembled, shall have in their hands the entire management of the institution.

Examinations.

There shall be an examination of the students near the end of each term, the result of which shall be reported to the Tutors and to the Board, attested by the signature of the Examiner or Examiners. At the same time the Tutors shall present, in writing, to the Board, a report minutely describing the diligence, regularity and proficiency of each of the students; also his tone of mind and general demeanour, with an opinion as to his fitness for the office of a Unitarian Home Missionary, as well as to the desirableness or otherwise of renewing his admission. The Tutors' report shall also recommend meritorious students (if any) for pecuniary aid and encouragement.

The Tutors.

One Theological Tutor and one Literary Tutor shall be appointed, to whom shall be entrusted the instruction of the students. Either Tutor may suspend a

student for misconduct, and the allowance of such student shall cease from the day of his suspension, provided that such suspension shall be forthwith reported to the Board, who shall act in the case as they may judge desirable. A Superintendent Missionary also shall be appointed, whose business it shall be to initiate the students in their practical duties,—that is to say, in teaching, preaching and visiting,—and who shall present to the Board, every month, a full report of the conduct of the students.

The Terms.

The first term shall extend from March 1st to July 25th. The second term shall extend from October 1st to February 25th.

C.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The twenty-ninth annual meeting of this society was held on Wednesday, the 7th of June, at the New Gravel-Pit chapel, Hackney, when the Rev. Ed. Higginson officiated as preacher, and Robert Scott, Esq., of Stourbridge, as chairman for the day.

The service and meeting were attended by a very numerous assembly, including nearly fifty ministers, and many of our most respected laity.

The service was introduced by the Rev. John James Tayler, B.A., whose beautiful and impressive Prayer will be published. Of Mr. Higginson's very admirable discourse, we may remark that it was one peculiarly suited to the mental condition of our body and of the times. The subject of it was, "The Church of the Free-born;" the text, St. Paul's words to the centurion in Acts xxii. 28—"*But I was free-born.*" Paul was cited as an eminent illustration of the harmony of all manly attributes with all Christian ones. The privileges of Roman citizenship were expounded, and Paul's assertion of them held up as a model of Christian manhood. The preacher then turned to the consideration of a higher franchise than that of Rome—the spiritual citizenship of the gospel—to which Paul was not free-born, but which he had gained at a great cost of all the highest treasures of his previous life and hope. This spiritual free-birth was the blessing of all future generations of Christians,—a blessing too little prized, too often weakly renounced, too often oppressively invaded. A rapid glance at the history of Christendom brought us to the times of the English Presbyterians, "who, though not holding the abstract principles of Independency, founded the most completely independent of churches, as the one practical means of asserting their religious freedom, and who, as the result of their painful experience in the vain endeavour to obtain a comprehensive national church, gave the world the first examples of religious societies recognizing within themselves all practicable latitude of opinion, free from the terrorism of orthodoxy, and affording room for future growth or change." The service done and still doing by those societies to religious sincerity and to theological knowledge, and the blessedness of the free-born themselves, were next dwelt upon; and the sources of this pre-eminent freedom were traced in the free constitution of the churches, and (most especially) in "their intire practical renunciation of that specific idea or feeling which forms at once the sting and the self-torture of what is called orthodoxy"—"the wretched dogma of merit as attaching, or salvation (without merit) as accruing, to particular opinions, rather than to other opinions held with equal sincerity and adorned with like virtues."

The recent demand for free churches was then considered and declared to be a genuine and manly thing, when put forth by men hitherto under the trammels of the orthodox idea; but an unmeaning, if not a timid or time-serving, thing, when uttered by those who had been brought up in the "Church of the Free-born." The Unitarian churches might admit of improvement in many respects; but freedom was precisely the one thing which they did not want in increased degrees, because they had it perfectly already. The preacher, in illustration of this part of his subject, went the round of all other churches, hand in hand with the Unitarian aspirant for freedom, to see whether any of them could offer the required good; and finding everywhere something different, but everywhere less liberty, they visited a *Free Church* next, and found its freedom a mere copy of the old Presbyterian and Unitarian constitution, in some cases marred by timidity and dissimulation. Returning home, they found that the freedom of the Unitarian minister was a "grand and awful freedom of thought and action," which he ought to beware of so exercising as to compromise the co-ordinate freedom of his congregation, which (being chiefly of a passive or negative

order, while the minister's was vocal and active) might be in danger of invasion from what is called the liberty of the pulpit. The following passage was felt to have many applications:

"If, when I was a young man, still earning life's experience, I ever did a hasty and impetuous, yet true-hearted and earnest thing, I may have had reason to bless the constitution of our churches for the non-interference of an officious and vulgar board of church deacons, and to thank the forbearing generosity of a friendly elder (in the unofficial sense of life's true eldership) who could gently hint a caution without marring confidence. And when, in mature life, I have found myself interested, as a true Christian man, in one social, moral, political or benevolent question after another, in each of which perhaps my congregational friends may have more or less sympathized with me (yet not all of them intirely), and upon some one or other of which, if I have chosen to devote myself with an almost exclusive zeal to its advocacy, I have in that degree left behind me the general sympathy of those who may perhaps in turn have found their peculiar crotchets somewhere else,—ought I not to feel religiously bound, by my respect for the equal freedom of my fellow-worshipers, to take particular care lest the freedom of the pulpit should, in my hands, invade that of the pew, while I make myself, as it were, their representative against themselves? You may have known congregations sorely tried by exaggerated and predominating, if not exclusive, ideas in the heads of some excellent ministers. You may have known others bearing even with grave violations of religious taste and propriety. Yet with what patience have such things usually been borne! Nor, till the house of Christian worship was becoming a literary lecture-room, or a political meeting-place, or an institute of natural religion and philosophy, or was beckoning back the exorcised spirit of creeds and terrorism, have our generous laity risen in grave protest against the abused liberty of the pulpit. Such is the vast and most responsible freedom committed to our hands as Unitarian ministers. We need not desire a more generous trust; but we ought, indeed, to feel tenderly anxious to preserve it from abuse. We ought to hold and exercise it in full sympathy with the equal liberty of our congregations. Our Presbyterian forefathers in this ministry, in more difficult times than ours, and in their great tenderness on this subject, sometimes earned the reproach of being formal in professional demeanour, and timid as regards many claims of social and political usefulness. Let us beware at least of a boldness that should defy propriety, an individuality that should be mere singularity, and a renunciation of long revered forms without the possibility of inspiring, in those who cling to them, a higher reverence than we supplant."

The discourse concluded with four practical suggestions of duty as incumbent on the Church of the Free-born,—namely, to sustain liberally and visibly and somewhat aggressively, a pure, comprehensive and spiritual example of public worship,—to reconcile religion and human life, long set at variance by high orthodoxy, and now perseveringly kept asunder by low secularism,—to diffuse sound biblical knowledge,—and to present a practical solution of the new national difficulty, unknown among its members, of defining the limits of secular and religious instruction in schools for the united education of the people.

The meeting for business was characterized by uniform good feeling and harmony. The resolutions which were passed will be found amongst our advertisements.

The annual report of the Committee was read by the Rev. T. L. Marshall. It exhibits much useful activity in all branches of the Society's operations. Many proofs were contained in it of the satisfactory and improving condition of our body in many respects, and the conclusion singularly anticipated the prevailing tone of the preacher's remarks and of the day's proceedings:

"Your Committee believe that the vitality and extent of the Unitarian body have been too frequently underrated. They believe that a body which numbers probably no less than 100,000 avowed adherents, possesses great capability for religious exertion and influence. That this exertion has not been wanting, they would endeavour to prove by the great number of new and handsome chapels erected during the last fifteen years—a short period in the history of a sect; they would point to the consistency with which its influence has been exerted, whenever the cause of religious liberty was in danger; they would point to the position of the body, cast as it is in the very foremost rank of those whose constant aspirations are

directed towards religious progress. That religious freedom which is the bond of union of the Unitarian body, constitutes its best protection and support; and amidst the war of sects and the diversities of creeds, that sect must have increasing influence, and its example multiply, whose creed is the Bible interpreted by the light of reason and of conscience, and whose party are the friends of truth and freedom and humanity, for they are Christ's, and Christ is God's."

We may add that the pecuniary aid given by the Association during the year, amounts to more than £525; and that 25,097 books and tracts have been distributed in various ways, at an expense of £343. 0*s*. 7*d*. The Home Agent and Missionary's report is a testimony to that gentleman's activity and zeal, and will be printed for circulation.

In reference to the balance-sheet, Mr. Webb, in the unavoidable absence of the Treasurer, A. S. Aspland, Esq., said, that although it exhibited an excess of expenditure over receipts of £122. 17*s*. 11*d*., the financial position of the Association for the year 1853, was in a satisfactory and improving condition. The subscriptions of the year shewed an increase of £44. 17*s*., and this, constituting as it did an increase of regular income, more than compensated for any temporary deficiencies. The causes of the result stated, might be briefly described to arise from the facts that the balance in hand at the commencement of the year 1853 was much smaller than usual; the donations were less than in previous years; one or two accidental sums of income did not occur again; while, on the other hand, the expenses of the Book and Tract department were much larger, as also the cost of distributing the annual report, and some other miscellaneous items outstanding for several years, were also discharged; while the votes of the Committee were continued on nearly the same scale as that of the previous year, 1852, which was an unusually productive year as regarded various accidental sources of income. The deficiency, therefore, might be regarded as temporary, and implying no falling off in the resources of the Association; but, on the contrary, an increased activity and consequent expenditure. If, however, this or a greater rate of expenditure was to be sustained during the present and future years, it would be necessary to increase the regular income of the Association, so as to prevent an accidental deficiency being repeated, and rendered permanent and increasing.

We have only space for a very brief outline of the speeches.

Rev. E. Higginson, in moving that the reports be printed and circulated, expressed his earnest and growing conviction to be, that the Association has more and more work before it, and that, if the readiness of the Association to perform it is made manifest, the necessary aid will be forthcoming.

T. Gibson, Esq., in seconding the resolution, observed, "As perhaps the oldest member of the Association, I have peculiar pleasure in being able to congratulate the Committee upon its present prosperity. The reports read carry back my mind to the state of things sixty years ago. I am sure if there are any here who were present as members then, they will join with me in saying that there was no anticipation whatever, at that period, of the success which we have seen. I hope those succeeding me sixty years hence will have ten times the cause for congratulating themselves upon what we are doing."

Rev. H. Solly moved, and Mr. J. T. Preston seconded, a resolution appointing A. S. Aspland, Esq., Rev. E. Tagart and W. C. Venning, Esq., Trustees of the Improved Version Fund.

Before this resolution was adopted, Rev. E. Tagart observed, that it had been suggested that it would be desirable to apply the Fund to what is felt to be a real want, viz., a more acceptable version of the Old Testament. The subject was alike of importance and difficulty, but the attention of the Committee would be directed to it, and he hoped that, before many years were over, the want now felt would be supplied.

The third resolution, including the adoption of a petition to Parliament for the abolition of University tests, was proposed by the Rev. J. J. Tayler, and seconded by the Rev. W. James without comment.

Rev. E. Tagart, in proposing the fourth resolution, paid a very graceful and merited tribute to the memory of our departed friends, Rev. J. G. Robberds and Rev. W. Turner, Jun. "It is," said he, "almost impossible to put into words the feelings which have been excited by those events. When we think of the names of Mr. Turner, Mr. Robberds, Mr. Brooks and Mr. Hubbard, and go over our experience in connection with their lives, our impressions must be of the most sacred and

tender kind. The late Mr. Turner and Mr. Robberds are associated in my mind with some of the most delightful social and religious feelings. Both were dear to me from the most valuable influence I received in early life. Mr. Turner was distinguished more especially by his superiority in the department of Mental and Moral Philosophy, and his attention was always much given to the physical sciences. His name, too, is known in connection with some of our most valuable literature. Mr. Robberds was distinguished more perhaps by a singular delicacy of taste, by his particular elegance of language, and by his constant habit of studying the Scriptures in the original tongue,—a habit which continued to the latest period of his life, and which gave to his discourses the tone which, in his case, may be truly called 'evangelical.' It is not necessary for me to enlarge upon the characters of these men, after the beautiful testimonials which have appeared in the pages of the *Christian Reformer*. That to the memory of Mr. Turner, I may add, was written by the Rev. John Kenrick; that to the memory of Mr. Robberds was contributed by the Principal of Manchester New College, whom I now see present."

The Rev. Dr. Beard, in seconding the resolution, said—"I rise with a very saddened feeling to add a word or two to the resolution now before you. The sadness which I feel is much enhanced by my being associated with my highly-esteemed friend, Mr. Tagart. We both hold the memory of the late Mr. Turner and Mr. Robberds in high regard, for their close intimacy with us —the one as a friend, the other as a tutor. It always struck me that Mr. Turner's mind was very much encyclopædic; his knowledge was not only correct, but universal. To a great extent it shewed the style of education which is imparted in our College, and I don't know that I could utter a higher eulogium upon that education. I regard it as one of the greatest blessings we enjoy—that wide and liberal course of instruction given so long in our College, and under the auspices of such a man as Mr. Turner. Long may that institution continue to confer inestimable advantages on individuals, and thereby on the country! I hold in respectful remembrance the two deceased gentlemen I have named, also for their great personal kindness,—a kindness emanating from a deep-felt and all-pervading sense of religion. There was in them a union of rationality in its proper sense with a deep and ardent piety. With Mr. Robberds I was associated during a period of nearly thirty years in a community of ministry, and therefore I had the best opportunity of becoming thoroughly acquainted with him. I feel myself under a personal debt of obligation to him which I was utterly unable to repay. To Mr. Robberds' influence we owe much of that perfect spirit of cordiality which has always prevailed; and to that, simple as it may seem, I ascribe much of the usefulness and happiness of my life. The congregation of which the late Mr. Brooks was pastor, is one of considerable importance, and his character was of the highest kind. He did not possess the learning of Mr. Robberds or Mr. Turner, but he possessed the same thorough devotedness of character, the same religiousness of heart, and the same kindness of disposition. When Mr. Brooks first settled at Gee Cross, the chapel was so humble in its character, that there was no other floor than that provided for it by Heaven. Now, some £10,000 having been expended upon it, it is one of the most elegant in the kingdom, and the congregation, who are under the pastoral care of a near relative of my own, are proportionately active in other works of Christian usefulness."

Rev. T. Madge, in moving a vote of thanks to the Rev. E. Higginson for the sermon preached that day, observed that that discourse was most justly characterized in the resolution as able in itself, but it was also a sermon admirably suited to the occasion, to the religious wants of the body, and to the times in which we live. He relied upon it that the Committee would publish the sermon, and he hoped they would also add to it the most beautiful prayer which was offered.

Rev. Dr. Sadler, seconding the motion, characterized the discourse as one of the noblest it had ever been his privilege to hear.

Rev. E. Higginson, returning thanks, expressed his sense of the honour conferred upon him, and his pleasure at finding, from what had been said, that he had not been wrong in his choice of subject, or altogether unfortunate in the mode in which he had treated it.

Rev. E. Kell, in moving a resolution expressing regret at the late defeat of the Oaths Bill, referred to the efforts made by Unitarians in behalf of civil and religious liberty, and expressed his

confidence that they had undergone no change in this regard.

R. Wright, Esq., of Hackney, seconded the resolution, tendering his hearty support.

The remaining resolution, of a formal character, was adopted at the instance of Mr. Hart, seconded by the Rev. W. A. Jones.

Rev. E. Kell, in moving a vote of thanks to the Chairman, remarked that he had known Mr. Scott for nearly thirty-five years; that, in Parliament and out of it, he had been a stanch friend of religious liberty, and had ever shewn himself the worthy son of a worthy sire.

The Collation

was held at the Manor Rooms, Hackney, which have thus again been made the scene of a most agreeable and useful gathering. Mr. Scott presided, as at the business meeting. The attendance was greater than for some years, the large room being crowded by a very numerous company. The speeches were very interesting, and we regret that limited space prevents their insertion in our columns. They have, however, already appeared in the *Inquirer*. We may remark that the subjects of the morning's proceedings were again enlarged upon in excellent addresses by the Revds. E. Tagart, E. Higginson, H. Knott, H. Solly, J. J. Tayler, Mr. Robt. Wright, and Rev. T. L. Marshall, the respected minister of the Hackney congregation, to whom the Unitarian Association, as well as the body generally in London, become indebted for his active and judicious sympathy with our institutions. The speeches of the Rev. William Forster, of London, and Rev. Panton Ham, of Bristol, gave unusual interest to the meeting, and were received with much enthusiasm.

We cannot conclude without adverting to the good taste and hearty feeling displayed by the Hackney congregation on this occasion, and the excellent manner in which the whole proceedings were conducted, reflecting great credit on them, the stewards, and all parties concerned. We conclude our report with a brief extract from Mr. Tagart's speech, in which we heartily concur:

"I am sure that the proceedings of this day must have satisfied every one that the Association is pursuing its course with much health and vigour. The union of an additional Secretary, the pastor of the congregation at Hackney, and the addition of a Resident Secretary, Mr. John Webb, who has provided the report for us to-day, and who has, to my great relief, taken into his hands the day's arrangements,—all must now be seen to promise the best results. We have pleasurable associations with Hackney. Our anniversary here ten years ago was somewhat disturbed at the business proceedings by certain differences of opinion, but in the evening all had passed over, and the time spent was exceedingly pleasant. Dr. Gannett and other American friends were then present, and gave a great zest to the meeting. With these recollections in their minds, it was with great pleasure that the Committee this year accepted the invitation to again hold their anniversary here. The congregation this morning, and the numerous assemblage now before me, give us all reason to be glad of the decision we made. I have often contended that the British and Foreign Association would be useful and valuable, if it were only for producing such discourses, for getting such services, eliciting the sentiments of such ministers, as we have had the pleasure of listening to to-day. In the sermon this morning there was much, very much, for deep and edifying thought; much to cheer and encourage us, as well as to remind us of our duties and obligations. The discourse touched upon our wants in a way to make us consider how our Association supplies them, and the result is satisfactory."

YORKSHIRE WEST-RIDING UNITARIAN TRACT AND VILLAGE MISSION SOCIETY.

The thirty-ninth annual meeting was held at Wakefield on Wednesday, June 14th. The Ministers' quarterly meeting had been held the day before. Divine service, in the Westgate chapel, was conducted by Rev. John Barling, successor of the late Rev. W. Turner, of Halifax, and late Independent minister in that town; and a sermon was preached by the Rev. Wm. Forster, of the Free Christian Church, Kentish Town, London, from the text, Acts xii. 24, "The word of God grew and multiplied;" in discoursing from which, on the destined universal diffusion of the Divine word through the agency of man, he powerfully awakened the convictions and sympathy of his hearers;—simplicity and directness of style, a deep-felt joy in the truth, quickening and affectionate appeals to Unitarians, reviving all the power of their faith in the heart.

At the close of service, Henry Briggs, Esq., of Outwood Hall, Wakefield, having been called to the chair, congratulated the meeting on the sermon they had just heard, and the accession of Mr. Forster to the Unitarian ranks. He then called on the Secretary of the Society, Rev. E. Higginson, to read the annual report. He was followed by Rev. M. A. Moon, the minister of the Mission, reading his report, and the Treasurer, H. C. Briggs, Esq., reading the statement of accounts. All of them indicated great promise. Progress, it was evident, had been made; greater interest had been felt on all hands; a vast field of labour was revealed, and the need of more labourers and replenished funds was felt. Pudsey, the place of Mr. Moon's residence, where, and at Stanningley adjoining, in addition to his more public services, both himself and Mrs. Moon are assiduously engaged in teaching classes, and Windhill (close to Shipley, but two miles from Bradford), where he is also diligently employed in class-instruction, continue to be the chief and most successful stations. Armley (nearer Leeds), more recent, is also included. At Pudsey, a large tea-party of six or eight hundred, in November, was of great effect in dispelling prejudice and exciting attention. In this place, the need of better accommodation for divine worship is required. At Windhill, a similar party on Shrove Tuesday was followed by the formation of a Sunday-school, now using the books of the Sunday-School Association, and numbering sixty scholars. The use of an excellent building in this place is granted to the Mission. Nine or ten zealous co-operators, from Leeds, Bradford and the villages themselves, are associated with Mr. Moon in the Sunday services, a quarterly table of their respective engagements at the stations being regularly issued. Idle, it is well known, is highly favoured in the liberal zeal and Christian benevolence of a lady, to whom the Mission itself also owes no inconsiderable portion of its support. The Rev. E. Squire having a second time left for America, she has invited the Rev. Alexander M'Combe, of Crediton, to succeed him, and he is now entering on his duties experimentally for a year in the first instance, and it is hoped that a friendly and zealous co-operator in the general work will thus be secured. The report noticed a new and most important feature of the Mission,—viz., the provision of books for the preachers, and for a Mission Library. The Unitarian Association, the Christian Tract Society, Samuel Sharpe, Esq., James Yates, Esq., the Revds. C. Wellbeloved and J. Kenrick, Mrs. Turner, of Halifax, from the library of the late Rev. W. Turner, have all contributed valuable works for this purpose, and others (both societies and individuals) are following the example. Nothing could have been more encouraging than such demand and supply, unless it were the assurance in Mr. Moon's report of the indications of growth in the religious spirit of the people among whom he ministers.

The reports having been concluded, it was resolved, on the motion of Jos. Lupton, Esq., of Leeds, seconded by the Secretary, that the subscriptions shall be considered due on the day of the annual meeting, in advance for the year, and that the Treasurer's account shall be made up each year to the 31st May inclusive.

It was then resolved, on the motion of Edward Swaine, Esq., of Gomersal, seconded by Wm. Marsdin, Jun., Esq., of Stainforth, that the reports read be adopted, printed and circulated as usual.

Rev. J. H. Ryland, of Bradford, then moved, and Mr. J. Whitaker, of Wakefield, seconded, the adoption of a number of new books and tracts for the catalogue of the coming year. And on the motion of J. Stansfeld, Esq., of Halifax, seconded by Rev. J. C. Smith, of Thorne, the thanks of the meeting were given to the Secretary, Treasurer, Local Treasurers and Auditor, and they were severally requested to continue their services.

Thanks having been voted to the Chairman, the company adjourned to the grounds behind the chapel, and presently sat down to a cold collation, with tea and coffee, in the handsome school-rooms. Upwards of a hundred were accommodated, and were afterwards joined by several more. Friends were present from York, Leeds, Pudsey, Stanningley, Bradford, Gomersal, Low Moor, Halifax, Huddersfield, Lydgate, Thorne and Stainforth, and Dewsbury, in addition to the members of the Wakefield congregation.

H. Currer Briggs, Esq., of Outwood, the Treasurer, had been appointed Chairman. After apologizing for being found in so prominent a place, congratulating the meeting on so good a report of the Mission, and adverting to the loss the Society had sustained in the death of the late Rev. W. Turner,

he proposed as the first sentiment, "The Queen; may her reign be yet known as a long reign of peace." Next, "Civil and Religious Liberty all the world over; thankful for its progress, we still hope for its triumph;" observing that, as a sect, we were more indebted to it than any other, and welcoming the Rev. Wm. Forster as an instance. Before sitting down, he announced that, to meet the growing demand for missionary labour, it was the intention of his father and himself to give £10 each, annually, in addition to their present subscription, provided nine other gentlemen would do the same, so as to raise the needful salary for another minister, who perhaps might devote part of his time to the neighbourhood of Castleford, Normanton and Whitwood.

Joseph Cliff, Esq., of Leeds, proposed, "The Rev. William Forster, the preacher of the day; our best thanks for his simple, earnest and encouraging discourse, and our hearty sympathy with his truly Free Christian Church." He had particularly felt that part of it which so feelingly described the relief experienced by the change from Trinitarian dogmas, and thought one reason of the want of earnestness in Unitarians, and himself since his change, was the desire of repose after struggle; yet if we had a noble truth, we were bound by the most solemn obligations to diffuse it. He wished to add to the resolution the request that Mr. Forster's discourse be printed.

Rev. J. K. Montgomery, of Huddersfield, seconded the resolution, and earnestly supported the addition to it.

Rev. W. Forster considered himself more than thanked by the great interest of the meeting. His change was known to them. He had left very dear friends for the truth's sake. Some of them thought he would retrace his steps; but they did not know what he had gone through. There had been no ambition to gratify. It had been a most solemn act. He did not know he should suit the Unitarians, though he had no difficulty whatever about the name, and cared not how men abused us for that. He might have retired. It had been suggested to him, "Do you think it proper now to preach on the other side? Would it not be much more decorous to retire altogether?" His reply was, "Sir, if you will explain to me why the apostle Paul, when he was met on his road to Damascus and ceased to be a persecutor of the Christians, did not retire altogether, I will fall in with your suggestion." The gentleman shrugged his shoulders and said no more. In all his connection with the Unitarian body, and he hoped it would be as long as life should last, if he knew what he believed and in whom, he did not expect any change, but the deepening of his convictions of those doctrines which their fathers witnessed amid evil men and evil times, not when trembling on the verge of the grave, but when in the hope and flush of youth and they saw all things bright before them, and themselves put down by those who had not the truth, but error, on their side, and knew that they must suffer the loss of all things for the sake of that truth that shall one day spread its golden beams, not only on the mountain-tops of great and noble minds, but in the lower vales of ignorance, superstition and toil, quickening, purifying and blessing the masses with its glad tidings of great joy to all people. He believed that that truth would ultimately prevail. To that truth he was devoted. He begged them to attribute any appearance of authoritativeness to his sense of duty; and he did urge on his Unitarian friends, as on himself before God, to be earnest, resolute, active, up and doing, for the truth that concerns the honour of God and the well-being of the human race. He had great faith in Unitarian truth also, from the conversions he had witnessed among young and old, on conviction and in joy for its relief. They had become as children with their Father amid the beauties of Nature on a sunny day. He believed also the state of the public mind was eminently favourable—that Unitarianism would see a rapid progress. It had been admitted that the tendency of the orthodox, especially the Independents, was in that direction. He wished, therefore, Unitarians should put on a good front, should have faith, courage, energy, self-devotement, self-sacrifice for the great truths in their hands that were so precious. It was the belief even of the orthodox, that if Unitarians would exert themselves as *they* did, their doctrines would spread. He felt persuaded, if they did, their ranks would soon be filled up. He was glad his sermon had been described as simple. He wanted to reach all. He knew Unitarians were used to philosophical sermons, and that they would be no treat to them. He once preached transcendentally, but it would not do. He wished to be plain, earnest, affection-

ate, to warm us up and set us going, moving the steam to send us on, for Divine Providence had given us almost an inclined plane down which to go. Mr. Barling (who had been obliged to leave) wished him to say a few words in grateful sense of the kindness with which he or his predecessor might be mentioned. Mr. Barling and himself had been fellow-students at Hoxton. He was, as a student, a favourite and beautiful preacher, of very high intellectual and literary attainments. The first thing he heard of him afterwards was, that he was going wrong. Another fellow-student said to him one day, "How thankful we ought to be, Forster, that *we* are not falling into heresy!" The fact was, they had both been long changing; and when he first met Mr. Barling lately, he said, "But what are you doing? I want to do something; I like this truth, and want to make it known." He was very glad Mr. Barling had taken a church. He believed also, and had been told, there were numbers of orthodox ministers looking with great anxiety and interest on the movement, and silently wishing it God-speed! He felt persuaded, therefore, if they founded a large, strong, influential congregation in Camden Town, the effect would be very great indeed—the fact would go trumpet-tongued throughout the land. They had nearly reached the mark. A few more weeks of toil and effort, and the point would be gained. They meant to open their chapel without debt, and in untrammelled, individual faith, to go to work on the population around, with a determination, in God's name, and in the spirit of him who went about doing good, in true and genuine philanthropy, to spread the truth far and wide, and bless others as they had been blest themselves. Before sitting down, he had to propose, "The West-Riding Unitarian Tract and Village Mission Society: may it gain strength for the growing work before it!" He was very glad they had such a Society. It was the very thing wanted—the right hand of every congregation in the neighbourhood. He begged leave to be allowed to send them a hundred or two of his Lectures on Difficult Texts of Scripture, that he might have the pleasure, though absent, of speaking to the villages.

Rev. E. Higginson, in responding to the sentiment, had no idea the strength for the Mission's growing work was so near, and hoped the challenge so manfully thrown down by the Chairman would be as manfully taken up. If the new missionary should be where indicated, he would himself occasionally assist on Sunday afternoons. The new missionary might also have ten helpers, like Mr. Moon. Apart from such a subscription, it was desirable the general subscription-list should renew itself. Now was the time for new names to be given in. Mr. Forster's offer of his discourses also was most acceptable. He concluded by reading a letter he had received from Rev. Thomas Johnston, his predecessor at Wakefield, now in his eighty-sixth year. The letter was full of affectionate regard for his former flock, and of strengthened conviction in the truth they held.

Rev. J. H. Ryland, of Bradford, proposed, "Our thanks to the Rev. John Barling for his part in the day's service, and our best wishes for his comfort and usefulness in the important sphere of ministerial duty upon which he has been called to enter." The quiet depth of conviction and solemnity of feeling with which the worship had been conducted, as well as the carefulness of thought which characterized Mr. Barling's compositions, were qualifications most welcome and greatly needed among us. In respect of the Mission, which from his position he had been able to observe, he thought the last its best year. He wished our friends to see more of the people, and strengthen their convictions by their sympathies. The social meetings at Pudsey and Windhill had been most salutary and fruitful. Windhill was close to the great establishment of Saltaire, where every improvement, material and intellectual, was adopted. He need say nothing of the sermon they had heard. He hoped it would be read throughout our congregations and villages. Mr. Forster had filled us with new thoughts and zeal. Other ways of aiding were sending newspapers, periodicals, books, for the use of the Mission. Subscriptions and donations he hoped would go on. Recalling their attention to the sentiment entrusted to him, and already acknowledged by Mr. Forster, he was quite sure they would join in it. One in reference to the honoured friend whom Mr. Barling succeeded, was committed to other hands.

Rev. John Kenrick, of York, proposed, "The Memory of the Just: in reference to the late Rev. W. Turner, of Halifax." Referring to the last anniversary meeting, and the part Mr. Turner, apparently in full health, had

taken in it, he could not but feel, as he was sure they all did, how deep was the loss they had sustained by his very unexpected removal. The loss touched us in various ways. Our whole denomination, his friends and neighbours, his brother ministers, regretted him. His knowledge, his character, his self-regardless effort, his counsel, had placed him very high indeed in their affections. And in regard to his own congregation, he was sure that, however fortunate they might be in the talents and virtues of his successor, and he rejoiced to believe that in this respect they were fortunate, they would never forget what they owed to the zealous, disinterested affection and long-continued Christian services of Mr. Turner. "What knowledge," Mr. Kenrick concluded, "those who are removed from among us may have of the sentiments we entertain and the language we express respecting them, it is impossible for us to say. It is one of those mysterious points on which we say nothing, because nothing has been revealed. But this I am sure of, that in cherishing the memory of the just, we are doing that which is blessed in its influence as far as we are ourselves concerned; and I do trust that the respect which now, and on many other occasions, has been expressed for Mr. Turner's memory, will be a motive with all those who are rising into life to exert themselves in the way he did, and that when their day of exertion and trial shall be ended, those who rise up after them may include them also in the sentiment, "The Memory of the Just."

Rev. John Owen, of Lydgate, proposed, "That this meeting desires to convey to the Rev. Charles Wicksteed the expression of its earnest sympathy in his enfeebled state of health, and its hope that his contemplated retirement from public duties may prove, by the Divine blessing, temporary in its duration, by being restorative in its effects." Those among them who had been used to witness his ardent feelings, kind expressions, and eloquent expression of his feelings, would sympathize with him in regret at his absence. He trusted that repose, so greatly needed, would, by the blessing of Providence, restore him to his devoted congregation, who honoured themselves in the sympathy they manifested to him.

Joseph Buckton, Esq., of the Leeds Mill-Hill congregation, made a most just and appropriate acknowledgment of the sentiment, and further proposed, "The Wakefield Congregation." Mr. Marshall, and Mr. Todd, of Dewsbury, who with Mr. H. Clarkson were Vice-chairmen, replied.

The Chairman proposed, Mr. Moon's helpers in the Mission. To this,

Mr. Joseph Arthur Binns, of Bradford, responded. He said such recognitions were most welcome and cheering. He thought one reason why Unitarian views did not make more progress was, that we had too much confidence in them, apart from active efforts to make them known. We also fancied ourselves earnest in the cause because we attended a meeting. The villages wanted to feel that the larger congregations had an active, earnest sympathy with them. Much had been said of the change of the orthodox; but the great field of labour was among those who went to no church, as three out of four of the working-men in the villages did not. Something had been done at Windhill and Pudsey. Could they reach the people by a cheap, earnest publication in this district, setting forth Unitarian views? The people were destitute of the merest elements of religious truth. Yet they had a strong desire to know, and were willing to act upon suggestion. Efforts with such men must prosper. In behalf of the lay preachers, he returned the meeting hearty thanks. They should return to their humble sphere of duty, made strong by the fact that the Society was really in earnest in the efforts made.

Rev. P. Cannon proposed the thanks of the meeting to the Chairman, who had inaugurated his new sphere of private happiness by the present act of public duty, and with his father had offered new subscriptions to the Mission. He considered these Missions of the highest moment, and the Home Missionary Society now in process of formation most deserving of support. The people listened to Unitarians when they would listen to no other; in proof, he related an anecdote from his own experience, when called upon to visit a professed Atheist. The office of missionary to the people and the poor was one now engaging the cares of men of great intelligence and education.

The resolution was put by the Secretary, and the Chairman acknowledged the gratifying manner in which his services had been received. He was happy to see so much vigour infused into our cause. There had been some painful associations awakened at the meeting, but he thought all must

go home encouraged by the prospects in view.

Mr. Archibald Briggs proposed, "Thanks to the Stewards," which the Secretary seconded and put.

The Committee immediately met, and resolved on requesting Mr. Forster to allow them to publish his sermon in a cheap form; also on votes of thanks to the donors of books to the Mission Library.

Visitors who remained took tea at the Parsonage, and the assistant preachers selected such books as they wished from the collection provided. Some were reserved for a permanent library for their use.

Revds. H. V. Palmer, of York, E. Hall, of Leeds, and Thomas Bowring, of Nantwich, were among the ministers present at the anniversary.

Mr. Forster's consent to allow his sermon to be printed was obtained in the course of the evening, and it was understood that it would soon be in the printer's hands.

The fineness of the weather, the excellence and convenience of the Wakefield chapel, parsonage and schoolroom, with its pleasant grounds, combined, with the unusual interest of the preacher and occasion, to render the present meeting of the West-Riding Tract Society one of the most interesting and important that has been held for some years.

On Wednesday, June 21st, there was a conference of the preachers and subcommittee of the Mission, in one of the school-rooms of Mill-Hill chapel, Leeds, when many useful suggestions respecting the stations and services, books, rooms, tract distribution, and the occasional union of regular ministers in the services, were considered and adopted. Much gratitude for the books distributed on the previous Wednesday was expressed, a most hearty and friendly feeling prevailed, and a deep desire to aid in every possible way the religious spirit of the Mission.

PRESBYTERIAN COLLEGE, CARMARTHEN.

The annual examination of the students of the above College took place on Tuesday, June 20th, and three following days, before the deputation from the Presbyterian Board, consisting of the Revds. H. Solly, D. Davison and T. L. Marshall. The first day's examination comprised the Classical subjects of the session, viz., the Electra of Sophocles, Demosthenes de Coronâ, Homer's Ilias IV., Xenophontis Anabasis IV., Horace's Odes, Cicero Somnium Scipionis, Tacitus Agricola, Virgil's Georgics I., and Æneid IV. The second day was occupied in the morning by the examination of the Greek Testament in all the classes; in the afternoon, by the examinations in Geography, German, English and Roman History, Hebrew and Chaldee, and Chemistry. The third day was set apart for the Theological examinations, and took in during the morning Schumann's History of the Canon of the Bible, Kitto's Palestine, Milman's History of the Jews, Paley's Horæ Paulinæ, Mental and Moral Philosophy, and Maurice's History of Philosophy; in the afternoon, Campbell's Dissertations, Neander's History of the Christian Church, Neander's Planting of Christianity, and Jahn's Political Antiquities of the Jews; also the examination of the candidates for admission to the College, and a sermon from Mr. Rogers. On Friday morning, the class of extra students was privately examined at ten o'clock, and at eleven o'clock the public distribution of the prizes, and the addresses of the examiners, were introduced by the usual sermon from the senior student, preached this year by Mr. David Evans. After the sermon, the Rev. D. Davison distributed the four prizes which had been adjudged, viz., first prize, Mr. Edward B. Evans; second prize, equal, Mr. W. Thomas and Mr. Thomas Jones; third prize, Mr. John Lloyd; fourth prize, Mr. Thomas Davies. Mr. Marshall then distributed among the remaining students presents of books, addressing to each a few earnest words of encouragement or advice; and the Rev. H. Solly then delivered an admirable address to all the students, impressing upon them, in well-chosen and powerful language, the importance and the high and holy nature of the office to which they had devoted themselves; setting before them the difficulties they had to conquer, and the special obstacles they might at present have to expect to overcome; and urging them to prepare themselves diligently for the conquest of these difficulties, by persevering study, by diligent and unceasing search after truth, and by an ever-increasing communion of feeling with God and with the Saviour of all men. The meeting was terminated by a prayer from the Rev. Hugh Jones, and the young men dispersed to the enjoyment of their well-earned vacation.

THE PROVINCIAL ASSEMBLY.

This ancient English Presbyterian Assembly held its annual meeting on Thursday, June 22. The place, appointed at the previous meeting, was Warrington, a town somewhat rich in Nonconformist reminiscences. Here the good Robert Yates planted the standard of Nonconformity in 1662, whose lot it was, during the Commonwealth, to be persecuted for his loyalty, which led him to refuse his signature to the Engagement, and, subsequent to the Restoration, to be imprisoned for his alleged participation in an imaginary Presbyterian plot. Warrington offered a temporary asylum to several of the ejected clergy; amongst the rest, to Adam Martindale, a skilful teacher of literature and science, who, when driven by the Oxford Act from his pleasant home at Dunham in the family of Lord Delamere, thought himself eminently happy in earning from twenty to twenty-five shillings a-week by the instruction of young men in mathematics. Here the good and learned Dr. Charles Owen adorned his Christian profession by a ministry of half a century. From him, Hugh Farmer gained some of that scholarship which he afterwards applied to the elucidation of the meaning of Scripture and the defence of the evidences of Christianity, and Job Orton learnt to love that practical religion of which he afterwards became the powerful champion. Here, just a century ago, the leading ministers of the two counties conferred respecting the establishment of a new Nonconformist Academy. Here Seddon and Dr. Aikin combined the pastoral and the professorial office, and Priestley spent in tranquil joy the first years of his married life, and deepened the foundations and widened the boundaries of that knowledge by which he afterwards became the world's benefactor. Here Mrs. Barbauld spent, under her father's roof, fifteen of the happiest years of her life, and here her muse was nursed into vigour amid the influences of intellectual cultivation and pure religion. Here Drs. Barnes and Percival first drew their breath; and here John Howard sometimes resorted, in order to superintend the printing of his books of philanthropy, and found in Mr. Bealey, the minister of the place, an associate and a friend. From Warrington, too, have proceeded some of our most valued living ministers. The chapel in Cairo Street is less ancient than some of the chapels in the county; but its walls are enriched by many mural tablets, some recording the names of students of the Academy, whose studies were interrupted by early death; others record the virtues of men who were of more recent date, such as Mr. Broadbent, the friend of Mr. Belsham, and Mr. Holbrook Gaskell, whose intelligence and patriotism long benefited the town. The burial-ground is on one side fenced in by the iron railings which formerly belonged to the Warrington Academy. The interior of the chapel was beautifully adorned by a profusion of flowers, placed with much taste in various parts of the building. The Assembly mustered in good force. There were present upwards of thirty ministers, at the head of whom was the venerable William Turner, who, after a period of more than seventy years, again revisits the scene of his youthful studies in the Warrington Academy. There were also present ministers from Liverpool and Manchester, Gee Cross, Stockport, Altringham, Dukinfield, Gorton, Rochdale, Preston, Prescot, Birkenhead, Bolton, Ainsworth, Monton, Ormskirk, Lancaster, Todmorden, Newchurch, Chowbent, Walmsley, Hindley, Platt and Bury. The only clerical stranger present was Rev. D. Davis, the minister-elect of Norwich. The attendance of laymen was also considerable. In addition to Mr. Holbrook Gaskell and other members of the Warrington congregation, there were present, Mr. Ainsworth, of Cleator; Mr. Andrews, of Rivington Hall; Mr. Samuel Ashton, of Hyde; Mr. A. W. Thornely, of Godley; Mr. J. A. Turner, of Pendlebury; Mr. I. Mackie and Mr. Shipman, of Manchester; Mr. John Long, of Knutsford; Mr. Orlando Oldham, of Gee Cross; and Mr. Thos. Wrigley, Mr. Edmund Grundy, Mr. John Grundy, Mr. Edmund Grundy, Jun., Mr. Thomas Grundy, Mr. Smithells, all of Bury. The introductory service was conducted by Rev. R. L. Carpenter, of Birkenhead, and the prayers were eminently appropriate and full of devotional feeling. The psalmody and chanting were given by the choir with precision, taste and feeling. The sermon was preached by Rev. Charles Beard, of Gee Cross, and was a discourse full of noble and many of them original thoughts, expressed in a style of equal vigour and beauty.

The text was taken from Acts xxiv. 14, "After the way which they call heresy, so worship I the God of my fathers." The preacher began by re-

marking that indications were now to be observed that a reaction was taking place against the subdivision into sects, characteristic of Protestant and especially of English Christianity, and by pointing out the isolated position, in regard to the universal church, occupied by Unitarian Christians. The peculiarity of their doctrines, differing from the almost unanimous consent of the church, appeared to disqualify them in sharing in that union of disciples which none desired more earnestly. It was the preacher's object to shew, that the very singularity of the Unitarian position formed its own justification. Historically, the universal church might be considered as having been always divided, however unequally, into two parties, representing two radically divergent views of religious philosophy and Christian doctrine. Neither historically or philosophically, could Unitarianism be regarded as a sect dissenting from any other church. It was substantively the oldest of churches, dating from apostolic days, and always protesting against the corruptions of Christianity. This historical divergence was justified by speculative difference as remarkable. According to one view, religion was natural; according to another, contra-natural; in the first, it is regarded as the development—in the second, as the transmutation of human nature as originally constituted. Unitarianism was the logical expression of the natural view of religion. It was the religion of the natural intellect; for in rejecting the doctrine of the Trinity, it declared that the teachings of religion must be in accordance with human reason. It was the religion of the natural conscience; for its view of the moral relations between man and God was alone in accordance with the ethical principles universally acknowledged in the ordinary concerns of mankind. It was the religion of the natural life; for it encouraged the development of every faculty of the human being; it was fearless in the pursuit of science, art and literature, believing that all were capable of the highest consecration. The preacher proceeded to remark that many of these principles were exhibited in practice among orthodox Christians, by whom they were often unconsciously held. The sermon concluded by an enforcement of the necessity of founding Unitarianism on definite philosophical and doctrinal grounds, on which alone depended the continued existence of so venerable and so important a church; and by an allusion to the painful losses which the ranks of the Assembly had sustained during the past year.

The preacher was listened to with marked attention throughout the whole of his discourse. At the close of the religious service, the Assembly entered on the business usually transacted. The chair was, in accordance with custom, taken by the minister of the place, the Rev. P. P. Carpenter, who said it gave him great pleasure to preside over the 209th anniversary of the Provincial Assembly. He was glad to think that the bond which united them together was so large and comprehensive in its nature. They did not meet under a professed union of theological opinion, but in one of free inquiry and free speech. The sentiments they had listened to in the discourse of their preacher to-day were Unitarian. But Unitarianism was not the essential bond of their union. It was simply an accident. Two hundred years ago the members of the Assembly were addressed in a manner very different; nor was it certain that a hundred years hence the members then gathered together would listen to sentiments similar to those they had heard to-day. They (the English Presbyterians) were willing to listen to one another in the expression of sentiments in which they might not entirely agree. They left their brethren and the members of their congregations to judge in all things for themselves.

The roll of ministers was then called over by the Secretary, Rev. James Whitehead. It included the name of Rev. Franklin Howorth, as well as that of Rev. J. Wright, of Bury.

The Chairman read the following letter from Rev. J. J. Tayler, the Principal of Manchester New College:

> 22, Woburn Square, London,
> June 8, 1854.

My dear Sir,—I enclose a post-office order for £2. 2*s*., my annual subscription to the Widows' Fund, of which you are the Secretary. I shall feel obliged by your acknowledging the receipt of the same. The first time now for many years I shall be absent from the "Provincial Assembly" of the Ministers of Lancashire and Cheshire, and the annual meeting of the Widows' Fund. My kindest remembrances will be with my brethren on that occasion, though it will be impossible for me to join them in person. Assure them, dear Sir, of my unabated regard and interest. In

Lancashire some of the best and happiest years of my life were passed; and I have conceived an attachment to that part of England, and to the energetic and noble-minded race that inhabit it, which will only cease with my life. The annual payment of my subscription to your Fund will happily remind me that I am still not entirely separated from them; and though called away to work in another field of action, I hope I may still preserve in myself, and be a means of imparting to others, some portion of that manly energy and wise zeal, which I first learned to value and was permitted to join in among my highly-valued and respected brethren in the North. That every blessing and success may crown their labours, and gather increasing fruit into their churches and their schools, is, I assure you, my dear Sir, the sincere wish of your and their faithful friend and brother,

JOHN JAMES TAYLER.

Rev. J. Whitehead.

Rev. WILLIAM GASKELL then proposed the cordial thanks of the Assembly to the preacher and supporter. Both were worthy sons of worthy sires. He had peculiar pleasure in expressing what he felt in listening to the fine-spirited and very able discourse of the preacher, whom he had known from childhood upwards. He felt a pleasant sympathy, as he listened with delight to the preacher, with the feelings that must have passed through the mind of his friend Dr. Beard, who might well feel proud of such a son. He (Rev. W. Gaskell) also felt some complacency in the recollection that he had contributed, as one of the Professors under whom the preacher had formerly studied, to make him what he was. As the present Chairman of the College Committee, he also felt some pride. The Committee were sometimes taunted with the reproach that they sent forth so few preachers. He would meet that objection by directing attention to the superior quality of the preachers educated in Manchester New College. He would not, by dilating on the topics enforced by the preacher, weaken the deep impression which had been made on the Assembly. They had been made to feel that they occupied a position in the theological world at once noble and arduous.

In seconding the resolution, Rev. R. B. ASPLAND said that he had never listened on a similar occasion to devotional services and to the sermon with more unmingled pleasure. Their Chairman had termed the sermon an "accident." If so, it was a very happy accident, and would, he hoped, be followed hereafter by similar accidents. Their Chairman had also thrown out the idea that a century hence the Provincial Assembly might probably be listening to teaching of a very different theological cast. This was possible, but in his (Mr. Aspland's) opinion not very probable. The reasons which made him feel some confidence that the Unitarianism advocated by their preacher would be accepted by those who came after them, were to be found in the discourse itself, and therefore need not be repeated. The difference a century hence would probably be, that the liberal theology of the Provincial Assembly would be shared by other assemblies which would now shrink from any union or sympathy with them.

The supporter and preacher acknowledged the vote of thanks, and the latter said he felt that the principles which he had advocated were those of the gospel of Christ.—At a later period of the day, Mr. Beard received a request that he would print his discourse, and the request was accompanied by a list of subscribers for about three hundred copies of the sermon. Mr. Carpenter was also requested to print with the sermon the prayers.

Rev. Dr. BEARD then proposed, in a warmly affectionate speech, that the Assembly should offer the right hand of fellowship to one who had since their last anniversary settled in the province, the Rev. J. H. Hutton; and paid a tribute to the worth of his father (Dr. Hutton), and the excellent and gifted man whom he had succeeded as the minister of Brook-Street chapel.

The motion was seconded by Rev. JAMES WHITEHEAD.

Rev. J. H. HUTTON, in acknowledging the friendly vote, expressed his pleasure at being enrolled in the Assembly. He believed that Lancashire was the stronghold, not only of Unitarianism, but of liberal theology.

Rev. JAMES MARTINEAU, being called on by the Chairman, said that the task which now devolved on him called up many thoughts and recollections of a painful and melancholy character. They had just offered a welcome to a brother associated with them for the first time. He had to call the attention of the Assembly to some who had been called away from amongst them during the past year. Never in the same short space did he recollect that they had such serious inroads on their number.

Since the last anniversary, not less than four of their members had deceased. He referred to Rev. Wm. Fillingham, of Congleton; Rev. C. B. Hubbard, of Rivington; Rev. James Brooks, of Gee Cross; and Rev. J. G. Robberds, of Manchester. To the memory of three of these departed friends there had been paid tributes of respect, remarkably beautiful and just, in the pages of the *Christian Reformer*. He hoped that similar justice would be done in that periodical to the fourth, Mr. Hubbard. He was sure that Mr. Hubbard was well entitled to honourable mention. A man of more guileless simplicity of character he had never met. His services were the expression of a pure and devout mind, and to their value he believed the Rivington congregation would bear willing testimony. With respect to Mr. Fillingham, although his personal knowledge of him was slight, he had often sat in the Assembly with him, and watched that firm and manly countenance and form, with the certainty that there were the lineaments of high moral worth and intelligence, tempered by habitual humility of spirit. The beautiful record in the *Christian Reformer* confirmed this suggestion. It gave, however, a very melancholy picture of the sufferings calmly endured by this good man. He (Mr. Martineau) could not fix in his thoughts a fate more calculated to arouse sympathy than that of Mr. Fillingham. He was fixed in a very humble sphere of duty, quite secluded from the world, and miserably ill rewarded, and covered in his manly heart a world of deep sorrows. He wished that every layman of our body who thinks it a proper and an easy thing for each generation to supply the required means for supporting and remunerating the teachers of religion, could have set before him the distressing tale of Mr. Fillingham's life-long poverty, and the unrepining spirit and manly independence with which that good man had borne his cross. Of the late Mr. Brooks, so long and so well known to his brethren, it was scarcely necessary for him to say much. Faithful services continued within the limits of the province for nearly half a century, together with his manliness and simplicity of character, made him the deserved object of general respect. It was a remarkable circumstance that all the three ministers of whom he had spoken were brought up in "orthodox" churches. Mr. Hubbard was trained amongst the Independents. Mr. Fillingham and Mr. Brooks were members (and the latter a popular preacher) of the Methodist community. If he had no personal claim to address the Assembly in relation to these three ministers, he might claim some right to address them respecting the late Mr. Robberds. They were natives of the same city; they were descended from the same Hugonot ancestors; the remains of their ancestors lay buried around the same place of worship, the Walloon, or French church, in Norwich; they worshiped during their boyhood in the same house of prayer; both were catechumens of the same pastor, the Rev. Pendlebury Houghton; both were placed at the grammar-school of which Dr. Parr and Dr. Valpy had been the masters; both had studied at the same College, and afterwards discharged professorial duties in it; both were the colleagues (in different congregations) of the same minister, the late Rev. John Grundy; both throughout life had sustained the relation of friendship. The virtues and excellences of Mr. Robberds were well known to all whom he was addressing. There was no one who would be more missed. The cheerful pleasantry of his conversation, the fine catholic temper of his mind, diffused a sunny atmosphere around him. His own peaceful and happy spirit drew its hope and confidence from a conviction of the paternal goodness of God. There is no one of our older ministers of whom we take leave with more profound and affectionate regret. He did not want strong attachment to his peculiar opinions, and was always ready to defend what he thought true and right; but he habitually looked through and beyond controversial differences to the essential principles common to all. He (Mr. M.) remembered well an expression of his at one of our meetings, which singularly illustrated both his humour and the catholicity of his spirit. He was speaking of the differences and the resemblances between ourselves and them that hold the doctrine of the Trinity, and he said, "They take the three seven-shilling pieces, and we have the golden guinea." Admirable, indeed, was his humour, which never hurt a person, and the kindly spirit with which he wiped out the asperities of controversy. As we take leave of these receding, these ascending spirits, we add the prayer that their mantle may descend upon successive generations of the schools of the prophets.

The Rev. Wm. Turner, in a brief address, acknowledged the tribute paid to the character of his son-in-law, the late Rev. J. G. Robberds.

The Chairman bore his tribute of honour to the qualities of Mr. Robberds' mind and heart, and eulogized especially his services as Professor in Manchester New College, where he himself had the privilege of his instructions and friendship. He then read a letter from Mr. John Chear, of Congleton, stating the anxious desire of the congregation there for occasional services, in their want of a pastor, from the ministers of the province, and expressing their sense of gratitude to Rev. Patrick Cannon and others who had occasionally helped them since the death of their lamented pastor, Mr. Fillingham. After a conversation, in which Mr. Whitehead and Mr. Wallace took part, the Chairman recommended the subject of the wants of the little flock at Congleton to the attention of the ministers in the neighbourhood of that town. The scanty support yielded to some of our ministers, so painfully exemplified in the history of Mr. Fillingham, would, he hoped, awaken the attention and generosity of our more wealthy laymen.

The Chairman then said it was time to direct their attention to the subject of the Cleator church. Thomas Ainsworth, Esq., being called upon, read the following statement:

To the Ministers of the Provincial Meeting of Lancashire and Cheshire.

Gentlemen,—I have again to prefer a request that you will make such arrangements as you deem best for providing twelve services for Cleator for the next year.

The keeping up these services has now become a necessity, and some of my fellow-worshipers are wishful to have them regular instead of monthly; but at present I do not see my way to make such pecuniary provision as would entitle us to ask a scholar and a gentleman to settle amongst us as our minister.

I cannot close this application without expressing how deeply we feel indebted to the gentlemen who visited us last year, and how sensible we are of our increased obligations in consequence of the number of ministers in the two counties being reduced by the removal of Manchester New College to London.

Yours respectfully,

Thomas Ainsworth.

The Flosh, Cleator, June 10, 1854.

A Committee was appointed to make arrangements for supplies during the ensuing year, consisting of Rev. Joseph Ashton, Rev. F. Baker and Rev. C. Wallace.

Rev. R. B. Aspland then called the attention of the Assembly to the state of the question of the Universities and their Reform, and especially the great reform of admitting Dissenters to their privileges. He concluded by proposing for the acceptance of the Assembly the Petition to the House of Lords, and named Lord Sefton as the Peer through whom it might with propriety be transmitted.

To the Right Honourable the Lords, Temporal and Spiritual, in Parliament assembled.

The Petition of the English Presbyterian Ministers of the counties of Lancaster and Chester, met this Twenty-second day of June, in their annual Provincial Assembly, at Warrington, in the county of Lancaster, humbly sheweth—

That your Petitioners belong to one of the most ancient Nonconformist bodies in England, the Provincial Assembly having, with only one considerable interruption in the reigns of Charles II. and James II., met for more than two centuries.

That the English Presbyterian denomination has ever held University learning in high respect. That the ministers for whom their chapels were originally built were for the most part educated in the University of Oxford or Cambridge.

That by the operation of the Act of Uniformity, passed in 1662, their descendants, compelled by conscience to decline assent and consent to the Book of Common Prayer, have been excluded entirely from the instruction of the University of Oxford, and from the honours and emoluments of the University of Cambridge.

That being thus unjustly excluded from the national seats of learning, the Presbyterian descendants of the ejected clergy and of their flocks, have at great cost founded and maintained a succession of private academies, at which University learning in its several branches has been taught.

That many of the English Presbyterians preparing for the exercise of the ministry have, at great inconvenience, resorted to Scottish and to Foreign Universities, in order to obtain those literary advantages which the established institutions of their native country denied them.

That your Petitioners, while gratefully acknowledging the civil and religious privileges which the wisdom and liberality of

Parliament have extended to them, cannot but feel that they are slighted and wronged by a continued exclusion from national institutions like the Universities of Oxford and Cambridge, in which their forefathers felt it to be a privilege to study, and the literary and scientific instructions of which they themselves are anxious to procure for their sons and their future ministers of religion.

That your Petitioners have heard with satisfaction that your Right Honourable House is engaged in considering the provisions of a Bill for the Reform of the University of Oxford.

That, in the opinion of your Petitioners, the exclusion by means of religious and doctrinal tests from admission to the Universities or participation in their honours, is totally opposed to the free and generous spirit of the commonwealth of letters, and is not a benefit, but a great and growing injury to sacred learning and religion.

Wherefore your Petitioners humbly pray that, in any measure which your Right Honourable House may see fit to pass for the Reform of the Universities, admission thereto may be open on equal terms to all classes of Her Majesty's subjects, without regard to religious opinions.

And your Petitioners will, as in duty bound, ever humbly pray, &c.

The motion was seconded by Rev. William Gaskell, and unanimously carried.

The Rev. Franklin Baker said, that the proposal made two years ago, to raise a small capital fund to pay the necessary annual expenses of the Assembly, was so far completed, that about £120 was raised. He hoped still to increase the amount, and it would become the duty of the Assembly to provide some agency for the investment of the money. Rev. F. Baker, Rev. James Whitehead and Robt. Heywood, Esq., were appointed Trustees to invest the money.

Rev. J. Martineau then moved the following resolution: "That this Association, noticing the removal, since the last annual meeting, of an old and respected member into the pastorship of a Free Christian Church at Bury, and understanding this church to entrust its minister with the duty of studying without creed, and teaching without reserve, the principles of Christian faith and morals, declares such construction of the ministerial office to be accordant with the ancient and approved usages of this body, and offers the right hand of fellowship to Mr. Howorth as pastor of his present congregation." In moving the resolution, Mr. Martineau said, that he did not intend it to be regarded in the slightest degree as retrospective, or to pass, or to be thought to pass, any censure or any opinion whatever on any proceedings of the past year. He was as resolute an opponent of church courts as any man living. In respect to church government, he was not a Presbyterian, but an Independent, and he believed that every congregation had a full and unqualified right to conduct its own affairs in whatever way it thought best. He did not ask the Association to sympathize with Mr. Howorth in respect to his action on the Temperance question. On that subject he (Mr. M.) differed from him. The resolution simply asserted sympathy with the principle of freedom on which Mr. Howorth had acted. We are unable to find space for even a bare outline of Mr. Martineau's address, which was remarkably temperate and clear.

The resolution was seconded by Rev. Wm. Gaskell.

Thos. Wrigley, Esq., of Bury, rose, and, after a series of interruptions, delivered a protest against the passing of any special resolution on the subject, which, whatever might be its wording, would be understood to cast a reflection on the proceedings of the congregation with which Mr. Howorth was lately connected. Those proceedings were misunderstood. He and the other members of the congregation were ready to explain their part in them, and to defend what they had done.

A long and occasionally rather stormy discussion ensued. Mr. Martineau reiterated that it was his intention to cast no censure upon any of the proceedings at Bury. Other members of the Bury congregation spoke in opposition to the resolution. In the course of discussion the fact was elicited, that, in the view and conduct of the Secretary, Mr. Howorth was as much a member of the Assembly, if he chose to come, as previous to his separation from the Silver-Street congregation. Upon this an amendment was moved by James Aspinall Turner, Esq., and seconded by Robert Andrews, Esq., to the effect that, "Mr. Howorth never having ceased to be a member of the Assembly, any resolution welcoming his return to it is uncalled for." Another amendment was moved by Rev. Wm. Herford, that "the discussion be adjourned for twelve months." After a discussion of between one and two

hours, the Chairman eventually put Mr. Turner's amendment, and it was carried by a large majority, thus putting an end to the discussion, and at the same time recognizing Mr. Howorth's right, as the minister of a Free Church, to continue to be and to be regarded as a member of the Assembly.

It was stated by the Secretary that, in rotation, the next meeting of the Assembly would be held at Renshaw Street, Liverpool. On a ballot, Rev. T. E. Poynting was appointed supporter for the year 1855.

Between sixty and seventy of the gentlemen present then adjourned to dinner at the Nag's Head inn. The chair was ably filled by Mr. Holbrook Gaskell. The most interesting address of the afternoon was that of Mr. J. A. Turner in reference to his venerable uncle, and the long vista of years through which he now looked back to the days of his student life at Warrington. Some interest was also excited by an account of Dr. Charles Owen, of whom no proper biography has ever yet appeared.

On the following day, the members of the *Widows' Fund* held their annual meeting. The affairs of this important society continue to be in a very prosperous condition. The property of the Fund is set down at £7758, and that of the Auxiliary Benevolent Fund at £1851, making a total of £9609. To the judgment and zeal of the Secretary, Rev. James Whitehead, now for many years devoted to their interests, the members are greatly indebted. A special vote of thanks to him was passed at this meeting. Some new members were admitted. By the death of Rev. J. G. Robberds, the office of President became vacant. Some feeling addresses were delivered in respect to his character, and a vote of sympathy with the family of their deceased friend was passed, on the motion of the Secretary, seconded by Rev. J. Layhe. The President's chair was voted to Rev. R. B. Aspland, and that of the Vice-President to Rev. James Martineau.

MANCHESTER NEW COLLEGE—ANNUAL EXAMINATION.

The first session in London has just been brought to a close. The partial union of the College and University Hall has, by the joint and cordial efforts of the Committee of the one institution and the Council of the other, been carried successfully out. The first examination held in London began in the Hall on Monday, June 26th, at one o'clock. There were present, Rev. J. J. Tayler (the Principal), Rev. G. V. Smith (the Professor of Theology), Rev. R. B. Aspland (one of the Secretaries), Rev. Thomas Madge, Rev. E. Tagart, Rev. D. Davison, Rev. S. Bache, Rev. Benjamin Carpenter, Rev. B. Mardon, Rev. W. D. Jeremy, Rev. D. D. Jeremy, H. C. Robinson, Esq., Ashton Yates, Esq., Robt. P. Greg, Esq., Peter Martineau, Esq., Hugh Martineau, Esq., &c. Great disappointment was felt at the absence of Rev. J. Kenrick, the Visitor of the College, who was unfortunately prevented from attending by an attack of illness. At the request of the Committee, Rev. T. Madge, one of the most honoured sons of York College, kindly undertook to officiate as Visitor on this occasion. The examination took place in the Common Hall, and the accustomed friends of the College recognized with some interest the rostra and other fittings with which they were familiar at York and Manchester. The first class was the junior Hebrew, and passages from Genesis were translated, and questions on the formation of the words were answered. On calling up the next class, Principal Tayler stated that, in connection with the Ecclesiastical History class, it had been customary to read some authors illustrative of the early history of the Church. They did not confine themselves to Christian writers, but occasionally took philosophical writers of the first and second centuries, in order to familiarize themselves with the state of opinion and prevalent manners and morals. This practice began while the College was at Manchester. There was now an additional reason for continuing it: the College having no Classical Professor, it was thought desirable to keep up the classical knowledge of the students by the regular perusal of some Greek or Latin author. The books read this session were Seneca and Origen's reply to Celsus. In each there would be an examination. The part of Seneca which had occupied the attention of the class, was the treatise addressed by Seneca to his mother. The class consisted of Mr. Whitehead, Mr. Coe, Mr. Jones, Mr. Smith and Mr. Gow, who translated and explained passages pointed out at the time, and answered questions on the life of Seneca. The middle Hebrew class was next examined, by Rev. G. V. Smith, in the Book of Samuel. The Professor stated that the class had read

portions of Genesis and Samuel; that, being in the second year only of the study of the language, the object rather was to ground them thoroughly in the forms of the words and the grammar of the language, than to carry them through an extensive course of reading. An examination had been taken at Easter; the present examination was confined to that portion of the work which had been done since that time. A satisfactory examination was taken in 1 Sam. xvii. Mr. Whitehead then read an oration "On the Connection of Christianity with the great Lines of Commercial Traffic;" and the business of the day closed with an oration, by Mr. Edwin Smith, "On the Character and Religious Opinions of Alexander Severus." The Common Hall is, we are glad to observe, well suited to the human voice, and the orations were delivered with a free and good elocution.

The examination was resumed on Tuesday morning, June 27, and was attended in the course of the day by a considerable number of visitors, amongst whom, in addition to most of those present on the previous day, were George Long, Esq., James Heywood, Esq., M. P., R. N. Philips, Esq., W. Wansey, Esq., John Grimshaw, Esq., Mark Philips, Esq., Mr. R. Aspden, and the Revds. J. Martineau, J. Cropper, J. H. Ryland, G. Kenrick, H. Solly, J. Colston, C. W. Robberds, Philip Le Breton, Charles Berry, Dr. Sadler, T. L. Marshall and Edmund Kell. The first class was that of Ecclesiastical History (the junior branch). The Professor (Rev. J. J. Tayler) explained that the lectures were read by the Professor to the students, and they were referred to books, to be read in private. Quarterly examinations were held, at which the students were called upon to answer in writing questions put before them, ranging through the whole of the period, and they gave both what they remembered of the lectures and of the illustrative books. He was happy to say that the class had been very attentive during the session, and if all the questions had not been answered, it was not from the want of ability to answer, but simply from the want of time to write out the answers. In addition to calling upon the students to read some of the answers they had written, he should further test them by some vivâ voce questions. The examination in both methods was highly satisfactory. The Rev. G. V. Smith next examined the class in New-Testament Greek. The Professor stated that the class had carefully read with him during the session the Gospel of Luke. He should continue the class, which was found to be very useful, and hoped, before the close of the College curriculum, to go through with each student the whole of the New Testament. He then called upon the class to translate some of the more difficult passages in the Gospel, and to answer questions respecting their correct interpretation. This class also was very satisfactory, and the examination was listened to with great interest.—In calling up the Logic class, Rev. James Martineau stated that this was not a lecture class. The students had merely read with him the necessary books for the B.A. degree. Whately's Logic, and the questions to which they would read their written answers, all related to Whately's treatise. The questions were ranged under nineteen heads, many of them necessarily abstruse and difficult. Many of the answers were very satisfactory. The next class was Ecclesiastical History (senior branch), and included the third and fourth and part of the fifth centuries. The questions related to the development of the idea of a Trinity, the *regula fidei*, the school of Alexandria, Novatus of Carthage, the Donatists, Monasticism, Constantine, Julian, the fall of Paganism, the Arian controversy, Augustine, the schools of Antioch and Alexandria, Jerome, early Christian architecture, the doctrine of Transubstantiation, &c. The answers — the general quality of which was excellent —were listened to with close attention by a considerable number of visitors. Mr. Coe then read an oration "On some of the Characteristics of Gnostic Speculation." This oration was delivered with excellent elocution, and was, like the previous orations, greeted with applause at its conclusion.—An interval of half-an-hour now occurred, and lunch was provided for the students in the Library, and for the visitors in the Council-room. The visitors from the country, who now for the first time became acquainted with University Hall, expressed their admiration of its capabilities for the several purposes to which it is now devoted. The Library, which is fitted up with great taste, especially elicited approbation.—The examination was resumed by Rev. G. V. Smith with the class of Evidences, on which the answers had been given, to a very comprehensive list of ques-

tions, with remarkable fulness and excellence. They were listened to with great attention and interest.—Rev. J. J. Tayler then called up the Ecclesiastical History class to read passages selected, without previous notice, from Origen's reply to Celsus. The translations were preceded by a close vivâ voce examination respecting the life and times of Origen. The proceedings of the day were brought to a close by Mr. R. C. Jones reading a sermon on Mark vi. 34.

The examination was resumed and completed on Wednesday, June 28th, and was in all the classes highly satisfactory. A sermon from Mr. Gow (the minister-elect of Cheltenham) followed the last class; and then to a large assembly of visitors, including some ladies, Rev. Thomas Madge delivered the following address.

In addressing you upon the present occasion, I cannot but express my unfeigned regret that this task has devolved upon me in consequence of the illness of our excellent and much-valued friend, Mr. Kenrick, by which we have been deprived of the pleasure of his presence among us to-day. Under the emergency thus arising, an earnest request was made to me that I would endeavour to supply his place. How inadequately that will now be done, no one can be more sensible than myself. Could I have declined it without seeming to be indifferent to the interests of this institution, and without occasioning further trouble and inconvenience to the Committee, I should certainly have done so. But, reluctant as I was to undertake this office, I felt that, consistently with my position as a minister in this metropolis, and my former connection as a student with the College, scarcely any alternative was left me but to comply with the wishes of those who, under the difficulties in which they were placed, did me the honour of soliciting this small service at my hands. Allow me, before proceeding further, to congratulate this meeting upon our assembling together within these walls under auspices which, after a season of much anxiety and perplexity, give to our College the promise not only of continued but increased vitality and usefulness. That it has in times past, and when differently located, rendered good service to the cause of truth and righteousness, you will, I doubt not, be ready to admit. That it may go on to do so, and to a far greater extent than it has yet done,—that it may be instrumental in training up and sending into the world able, learned, well-furnished men, thoroughly accomplished for the great work of advancing the interests of pure and undefiled religion, is, I am assured, the desire of us all, and one, I trust, which we may hopefully cherish.

From these few preliminary remarks, I pass on to express the satisfaction which has, I believe, been generally felt at the very creditable manner in which you, the students, have passed through the present examination. Such a result, I am persuaded, could not have been obtained without the diligent and persevering application of your minds to the subjects that have come before you. Many and great are the advantages which you here enjoy for acquiring the learning and information necessary to fit you for the high office to which you aspire, and it is a presage of your future success that you have not been idle in availing yourselves of them. But learning and information, however profound and extensive, are, as you must be aware, not the only, though most important qualifications for the efficient discharge of the functions of the Christian ministry, especially as exercised among Unitarian Dissenters. I would not alarm you by exaggerating the difficulties which you will probably have to encounter, or the self-denials and privations to which you may have to submit. If I refer to them at all, it is only for the purpose of impressing upon your minds that, unless the path in which you propose to walk has been chosen by you from a conviction that it is one where your hearts and affections go along with you, and in which you believe that you can best serve the cause of God and of man,—unless these, or considerations like these, have been the guiding and governing motives of your choice, you will find the course to which it leads a tedious and an irksome one, and you will be little able to meet, with becoming patience, firmness and resignation, the difficulties and discouragements that may possibly await you. It should not be taken up, therefore, as a mere business or profession, but as a work, a great and noble work, to which, by the voice within you, you have been summoned to devote yourselves. It may be that some men are moved to engage in it on lower grounds,—because of the position in society which it may chance to give them, or from the facilities afforded by it for the indulgence of their literary tastes and inclinations. While such attractions are not without their influence even upon the purest and best-disposed minds, care should be taken, by scrutinizing closely the motives of our conduct, that they are not the dominant

and presiding ones, and that our determination has been mainly the result of real religious earnestness.

Given, then, the requisite knowledge and the right disposition, what else is needed for the efficient discharge of the duties of the Christian ministry? The first that I shall mention is the ability to communicate in speech that which we are desirous of imparting to others,—the power of giving distinct utterance to the thoughts that are within us. Our information may be large and exact; our inclinations and dispositions just what they ought to be; still, if, through some organic defect, or the want of due attention to the point, we fail of giving to our words their full and appropriate expression, we ought not to be surprised at the little effect produced by them. Hence the great importance of a clear, distinct enunciation,—of so giving out what we have to say, that it may easily reach the ear of the listener, and make it next to impossible that it should be misunderstood. To a speaker, this is not only a desirable, but the one thing essential to the end in view. Without this, important as may be the matter of his discourse, and beautiful as may be the language in which it is clothed, little or no impression will be made by it. Often has it been mentioned, in terms of sincere regret, that such and such a sermon was not better delivered. By the discerning few, it was seen to possess great intrinsic excellence; but, by the many, that excellence, owing to the circumstance just alluded to, was scarcely perceived, or but very slightly felt. There was no modulation of the voice, no proper intonation, no emphasis to mark and bring out the sense; but one continuous monotonous sound, which fell dead upon the ear without leaving a trace behind. In insisting upon this point as one of considerable importance to a preacher, do not suppose that I would have you cultivate a formal, measured, artificial mode of address. Let the manner be your own. Let it be perfectly natural. Anything savouring of affectation, or that is not in harmony with your general bearing and expression, is sure to offend every man of sound judgment and good taste. Avoid what is vulgar; correct what is faulty; speak plainly and intelligibly; and then, as to the rest, obey freely the genuine impulses of your nature.

Much stress has lately been laid upon the great advantage of extempore preaching. No doubt, where this can be done with ease and readiness, it is a very effective mode of address; but I agree with Mr. Kenrick in regarding it as a special grace, conferred upon comparatively few, at least in such a manner as to render its exercise agreeable and satisfactory to those who are addressed. That it is not at all essential to the general acceptableness of a preacher, is shewn by the example of such men as Dr. Chalmers, Mr. Irving in his earlier and best days, and Mr. Melville, all of whom preached from written discourses, and were as popular and acceptable with all classes of people as any I have ever heard. But then they *were speakers*, and not mere readers. They did not hold down their heads and fix their eyes upon the paper before them, but looked up and around them, and gave effect to what they were saying by an unconstrained and animated delivery. It is also necessary, if you would make others feel, that you should *yourselves* feel. Be sincere; be earnest; shew that you are deeply interested in what you are saying, and you will be sure to draw towards you the sympathies of your audience. If, indeed, man were a being of pure uncompounded intellect, it would be sufficient to speak to his understanding only; but as he is made up of imagination and passion as well as reason, the one should be attended to and cared for as well as the other. No part of our nature is to be neglected. Our heads and our hearts, our judgments and our consciences—all are to be appealed to as witnesses for God and goodness. A politic man, says Lord Bacon, may write from his brain without touch and sense of his heart, but a feeling Christian will express in his words a character of zeal or love.

I know full well, my friends, how much more easy it is to give advice than to follow it; to say what ought to be done than to do it. At the same time, I must say, that I am not conscious of having, in any of the foregoing remarks, proposed what is at all impracticable or very difficult of attainment. It is but to be simple and true in word and deed, in speaking and acting, and the desired end is accomplished.

Having thus far dwelt chiefly upon what is necessary to give due effect to the ministrations of the pulpit, allow me a few words respecting the subjects which appear to me most fitting to be there introduced. Now these all range within the circle of our Christian faith. Let the gospel of Christ be set forth in all its fulness, in all its rich provision for our moral and spiritual wants—as it relates to God and man, to our condition as mortal and immortal beings, as it respects the duties enjoined upon us and the sins to be repented of, the affections which we

should cherish and the feelings to be guarded against,—let these, in all their connections and ramifications, be the themes of the preacher's discourse. They lie within his legitimate province. He has to enlighten, sanctify, and make wise to salvation. Avoiding scholastic phraseology and metaphysical subtleties, let him dwell upon the character of God, his moral government, his watchful providence, his all-pervading presence. Let him treat of the mission and ministry of Christ, of the virtues and perfections that adorned and glorified his life, of the glad tidings which he brought to all people, of his sufferings on the cross, of his triumph over death and the grave. Let him insist upon the necessity of holiness, the conditions of pardon, the realities of futurity, and the solemnities of the final judgment. These, and not mystic theories and fanciful speculations, are the subjects to make men wise and virtuous and good. There is not, it must be confessed, much of absolute novelty to be displayed here; but old and familiar truths may be made interesting and impressive when uttered by a living voice, and coming up fresh and warm from the fountains of the heart.

As in all likelihood you will have to sustain the office of the Christian ministry among Unitarians, I will take the liberty of stating briefly my opinion of the line of conduct which, in that relation, it may sometimes behove you to pursue. In preaching Christianity, in the exposition of its doctrines and duties, in shewing what it teaches us of God and of man, you cannot, in honesty and faithfulness, as long as your opinions harmonize with it, do otherwise than preach Unitarian Christianity. It may be that the word Unitarian will scarcely ever drop from your lips. It may be that you will be content with inculcating what you regard as true, without any direct notice of what you hold to be false. On ordinary occasions and in the regular services of the pulpit, this may be sufficient. But it may not be so always. Circumstances may arise when loyalty to truth demands of you a divergence from this course of action. Your opinions, the opinions of the body with whom you are in closest sympathy and connection, are misunderstood and misrepresented. They are denounced and condemned as mischievous and anti-christian. Shall no voice be raised in their defence? Shall no effort be made to correct these misrepresentations, and to wipe off this stigma?

Here is one case, I think, in which we are called upon to declare openly and distinctly what our belief really is, and the grounds on which it rests. Then the general prevalence of religious scepticism among the multitude furnishes another reason why we should exhibit to the view of our fellow-men what appears to us to be the truth as it is in Jesus, and the errors which have been grafted upon it. Infidelity is everywhere spreading its poison. Numbers of the people are casting off all belief in Christianity. They are alienated from it because of the repulsive form in which it is commonly presented to them. They will not accept a religion which does violence alike to their reason and their conscience. They revolt at a creed which demands the prostration of the understanding, and confounds the clearest moral distinctions. Under these circumstances, is it not incumbent upon us to shew that the corruptions of Christianity have been mistaken for Christianity itself, and then to hold up those truer and nobler views of it which are calculated to arrest the progress of infidelity, and to reconcile men to the acceptance of the claims and truths of the gospel? Are we not bound to make the faith appear honourable, to shew that genuine Christianity is a system in which absurdity and belief are not united together, that earnest and tranquil faith in its divine origin may exist without the sacrifice of our rational nature, and that the gospel offers to our reception doctrines concerning the attributes of the Creator and the expectations of the creature, alike welcome to the reason, the conscience and the heart?

There are other matters to be noticed, if time allowed, which, though subordinate to those already mentioned, are nevertheless of some importance, and may operate beneficially or otherwise upon your ministerial career. I allude to the part which you may have to take in the political and social relations and changes of life. Whatever in these connections you may be led to do, see to it that nothing be done which is inconsistent with your character as Christians and your position as Christian Ministers. Neither would I have you overlook or neglect the cultivation of that degree of refinement and those gentlemanly manners which, while they will fit you for the society and companionship of the highest as of the humblest ranks, will add not a little to those means of usefulness which the greater endowments will have given you, and may, peradventure, render somewhat more interesting and acceptable your public ministrations.

Pardon me if in the course of these remarks I have transgressed any of the proprieties of this occasion. And now I would sum up all that I have said, by

urging you to continue your diligent preparation for the sacred office you are destined to fill, to make the cultivation of a devout spirit one of your constant cares, to cherish an earnest and ardent love of truth, and to keep ever in view the end for which the instructions of this place are designed to fit you. In conclusion, accept my best wishes for your welfare and usefulness. May you fulfil the best hopes and expectations that are entertained of you, and be instruments in the hands of God of extending the empire of truth and righteousness, of charity, peace and good-will among men!

A very large party of the friends of the College afterwards dined together at the Freemasons' Tavern, under the presidency of James Heywood, Esq., M.P. The advanced period of the month forbids our giving any report of this meeting, of the brilliant soirée which was held on the following evening in the rooms of University Hall, or of the meeting of Trustees which took place on the morning of the same day.

FAREWELL SERMON OF REV. J. H. THOM.

On Sunday, June 25, this able and eloquent minister, to the great regret of his congregation at Renshaw-Street chapel, preached his farewell sermon, of which we hope hereafter to be able to make more special mention. About a year and a half ago, Mr. Thom announced to his congregation that, after a service of twenty-five years in Liverpool, he had resolved to pause about this time for awhile from his ministerial work, in order that he might not fall into a life of routine, and that, after leisure for reflection and observation, he might enter with new strength and hope upon the last and richest period of his life. The congregation received the intimation with deep and general sorrow, and several efforts were made by them to induce Mr. Thom to change his purpose; but with this request he did not deem it right to comply. The congregation, who are greatly attached to their minister, cling to the hope that the separation will only be a temporary one; and, as a mark of the high respect in which Mr. Thom is held by those to whom he has stood for so long a period in the exalted position of spiritual instructor, we may state that a purse containing nearly £500 has been presented to him by the members of his congregation. In his acknowledgment of this munificent gift, the Rev. gentleman says—"The kindness was not unexpected; I have long learned to rely upon it; but this token of it was quite unlooked for, and at the moment intensely painful, as making me feel afresh the tie that exists between us at a time when its approaching severance, as seen only through the memories of the past, was as much as I could bear. You have now compelled me to add the future to the past in my feelings of affectionate obligation, and at a season when it is impossible for me not to feel with deep sadness that the power of making any return, in devotion to your service, is passing from me. You will readily believe that under such circumstances resolution has often faltered, and that I am not one who could break a connection so long, so intimate, and so sacred, without much conflict and distress of feeling, and an often oppressive sense of responsibility; but I have had the support, without which I could not have persevered, first, of believing that the change I am about to make was best for your interests as well as best for mine; and, secondly, that I was not required to contemplate any personal separation, that for some years at least no social tie need be broken, no sacred office of friendship cease."

RESIGNATION OF REV. CHAS. WICKSTEED.

It is with unmingled regret that we communicate to our readers the contemplated retirement from the ministry at Mill-hill chapel, Leeds, of Rev. C. Wicksteed. This step is rendered necessary by the state of his health. The communication of his purpose has filled the Mill-hill congregation with grief. They have entreated him to suspend his purpose, but hitherto without success. At a recent meeting of the congregation, the largest ever held for business purposes, the following resolution was passed unanimously, and conveyed to their beloved pastor by Messrs. Buckton and J. H. Oates:

Resolved,—That this congregation, fully satisfied that the complete separation of their minister from them, without the hope of a renewal of their present connection, would be highly detrimental to their advancement as a body assembling for religious worship, earnestly trust that Mr. Wicksteed will withdraw his letter intimating his intention of resigning, and allow the congregation to appoint a co-pastor, who shall entirely relieve him from all ministerial duty for the period of three years.

There is, we fear, not much reason for expecting that Mr. Wicksteed will comply with the affectionate request—so honourable to both—of his flock. Mr. Wicksteed will carry with him into his retirement from public life, the affectionate regard and grateful admiration of thousands who have at various periods benefited by his spiritual instructions, as well as the friendly wishes of many out of the Unitarian pale, who have watched and approved his steady course in upholding public education and the literary and other useful institutions of the town and vicinity of Leeds.

OBITUARY.

April 29, in her 93rd year, ANN, widow of the late Rev. William THOMAS, for many years a minister of the Unitarian Baptist denomination. Her probation was extended far beyond the term which usually limits the mortal existence of the children of men, and "she has gone to her grave in a full age, like as a shock of corn cometh in in its season." This aged and excellent woman was tenderly brought up by a maiden aunt, a lady of property, who resided, until her death, at Clifton, near Bristol; and, though a member of the Established Church of England, she enjoyed the friendship of that eminent servant of God, the Rev. John Wesley; and it was during his frequent visits to this lady's house, that the subject of this memoir became acquainted with the founder of Wesleyanism, and frequently accompanied him to the Broadmead chapel to hear him preach. His soul-stirring and powerful preaching made a deep impression on her mind, which induced her to become a member of his church. Her connection with this body continued after her marriage with the Rev. W. Thomas, formerly a student of the Bristol Academy. It was her delight in after years to speak of the privilege she enjoyed of receiving instruction on the subject of religion from the lips of so distinguished a preacher as Mr. Wesley, and there can be no doubt that she owed to her connection with the Wesleyan body that seriousness and piety which constituted a remarkable feature in her character. In 1800, her beloved partner was invited to undertake the pastoral charge of the General Baptist church at Conningsley, in Lincolnshire, to succeed the Rev. Gilbert Boyce, who for fifty years had been its pastor. It was during this period of her life that her religious views underwent a decided change, which she always attributed to a powerful discourse she heard delivered by the Rev. R. Wright, on the doctrine of the "Divine Unity." She now resolved on reading the New Testament with greater attention than ever, and the result was, her adoption of the Unitarian faith, which afforded such delightful views of the paternal government of God, and which she believed "was the faith once delivered to the saints." It was not the will of Him who regulates and proportions all his gifts by the rules of infinite wisdom, that the deceased should possess wealth or earthly greatness. Her lot was cast among the tenants of the vale; but amidst many difficulties and severe trials for conscience' sake, her religious principles displayed their power throughout her long life, producing the fruits of virtue, calm submission to the will of God, and opening inexhaustible sources of consolation. During the last forty years of her life, she resided at Canterbury; and even when her great and increasing weakness would have excused her to others, she rarely absented herself from the house of prayer. She retained her mental faculties nearly to the last; her end was peaceful and happy; another evidence, if such were needed, of the power of Unitarian views of religion to yield comfort and hope and joy in death. Her mortal remains were consigned to their resting-place beside her departed husband, in the burying-ground attached to the Old Friars' chapel, when an impressive service was delivered on the occasion by the Rev. R. Maclellan, whose pastoral visits and pulpit services she always enjoyed. Whilst it is painful to part from those we tenderly loved on earth, and by whose counsels we were led into the paths of righteousness, yet thanks be to God for the promises of his word, and for the declaration of our Lord Jesus Christ, that he has gone to prepare a place for all his faithful disciples, where paternal affection will retain its ardour and lose its solicitude, and where filial affection will be more pure and lasting. This takes from sorrow all that is bitter, and leaves only that which is soothing.

T. F. T.

May 11, at Rivington, in Lancashire, the Rev. CUBITT BOARDMAN HUBBARD,

in the 75th year of his age. He was a native of Norfolk, having been born at Wacton-hall, a farm-house near Long Stratton, and about ten miles from Norwich, on the 21st of April, 1779. He was baptized by Thomas Stanton, D.D., the Presbyterian minister at Hapton, a village in the neighbourhood. The early part of his education was obtained at a boarding-school conducted by Mr. Brightly at Beccles, in Suffolk. Soon after he left this school, when he was about fifteen years old, he became a member of the church at the old Independent meeting, Norwich, then under the pastoral care of Rev. Samuel Newton. His mother, who now resided at Norwich, and who sat under the ministry of this gentleman, placed her two sons * under his care. It was in concurrence with his advice that her eldest son, Cubitt, was encouraged to turn his attention to the ministry, and it was highly gratifying to his mother to find that his own taste and inclination led him in this direction. On her careful training and religious character it was his delight to dwell to the latest period of his life. His affectionate spirit was accustomed to trace the whole of his happiness, under Providence, to the principles of duty which she had so carefully instilled into his mind. Being a member of an Independent church, she brought up her children in conformity with the discipline and exercises of that denomination.

In 1796, when Mr. Hubbard was about seventeen years of age, he entered the Academy at Homerton, Dr. Daniel Fisher being the theological tutor, and the classical chair being filled by Rev. John Berry. His principal associates amongst the students were Rev. Thomas Morell, and Rev. Charles Berry, of Leicester, whose attachment to each other was so strong as to procure them the appellation of the three sociables.

After completing his academical course, he was invited to Stamford, as successor to Rev. Joseph Holmes, also a Homerton student, who had recently removed to Ware. Stamford was one of those numerous congregations of Presbyterian origin which, following the ordinary course of these foundations, had become Arian in the early part of the eighteenth century. From the year 1715, there had been a succession of men in its pulpit who embraced that side of the controversy and defended it in their writings. Rev. John Brekell had for a while preached there prior to 1717, when he removed to the pastorship of the Key-Street (now Hope-Street) society in Liverpool. Rev. Timothy Laugher, who subsequently accepted an invitation to the Gravel-Pit congregation at Hackney; Rev. John Ralph, who left Stamford for Halifax; Rev. William Wood, the distinguished minister at Mill-Hill chapel, Leeds; Rev. John Merrick, who officiated as tutor in Mr. Vaughan's family in America; and others whose names are honoured in our churches as the advocates of liberal opinions, were amongst the number of Mr. Hubbard's predecessors at Stamford. What his own doctrinal views were at the period of his settlement, is uncertain. There is reason to believe them to have been in a state of transition. One of his two most intimate friends left the Independents, and undertook the pastoral charge of a large and most respectable Unitarian congregation. There was, indeed, amongst the Homerton students, both before and after that period, a taint of heterodoxy, which caused some of them to break from their old moorings, and brought amongst us from time to time such men as Revs. Russell Scott, William Field, David B. Jardine, Richard Fry, Henry Hunt Piper, Charles Berry, W. J. Fox, John Small, &c. &c.

It is well known that Mr. Hubbard had, even before he entered the Academy, objections so decided against the Athanasian form of the Trinity, as to lead him to seek advice from one of his instructors as to the manner in which he should pass his examinations. His note-books shew the deep attention which he paid to the subject of the controversy during his academical course. The history of his change of opinions was doubtless the result of anxious inquiry and reflection.

The leanings of some of his more intimate friends to liberal views, weakened the influence of early impressions, and probably gave that bias to his thoughts and reading which issued in his complete relinquishment of the orthodox system. If Arianism prevailed in the Stamford congregation at the time when his connection with it commenced, there would, probably, be no very wide gulf between it and his own views: for it is certain that the tendency of his mind, even while most orthodox, was to liberal opinions. There was, besides, in his moral feelings a nice sense of candour and truthfulness; and though he might be restrained for a time, from motives of de-

* The second son, Rev. George Hubbard, is still living at Corfe Castle, pursuing a life of Christian usefulness and consistency, remote from the strifes and ambition of the world.

licacy to beloved relatives, from giving prominence to the religious convictions of his mind, no considerations would have induced him to suppress them. For thirteen years he continued his pastoral duties at Stamford, when they were terminated by his removal to Banbury, where he became the successor of another Homerton student, Rev. Peter Usher, at the old Dissenting chapel. There he was ordained about twelve months after he entered upon his office, June 21st, 1815.

From this time his opinions may be regarded as fixed in Arianism. In that congregation were individuals who had embraced Unitarianism as defended by Priestley and Belsham. And doubtless to his intercourse with them and the ministers of the Midland counties, especially that able and zealous advocate of the Unity of God, Rev. Joseph Jevans, of Bloxham, Mr. Hubbard was indebted for the progressive advance of his religious opinions on some of the outlying points of the controversy. For some years he settled down into an Arian of the school of Dr. Price. This appears to have been the state of his opinions in 1824, as expressed by himself in a volume of that gentleman's Sermons on the Christian Doctrine, which he presented to his mother. "These Sermons, containing, with few exceptions, C. B. Hubbard's religious sentiments, and breathing in an eminent degree the spirit which he is desirous of cultivating, he begs his dear mother's acceptance of, accompanied with his best wishes for the continued enjoyment of her health, and every other blessing which a kind Providence may see fit to afford her."

Banbury was a residence in many respects suited to his taste. There were a few families of intelligence and refinement, who appreciated the simplicity of his manners and cheerfulness of his piety. Eminently catholic in spirit, he delighted to meet men of different communions. He was of a social temperament that liked not to see the courtesies of life embittered by controversy or party strife. Though he kept "the peaceful tenor of his way," without engaging in any of those great struggles in politics or religion in which some of his contemporaries distinguished themselves, there is reason to believe that he pursued his studies with exemplary diligence. He read Greek and Hebrew with a neighbouring clergyman. His connection with Banbury extended to a term approaching to thirty years.

In the spring of 1843, the congregation at Rivington being without a minister, he accepted their invitation, and found amongst them every comfort which could render the declining years of his life happy. On his arrival at this new scene of his duties, though he was upwards of sixty years of age, there was a freshness and elasticity about him which indicated many years of usefulness. As he had never before entered upon the responsibilities of a house, his life passed with a sense of new enjoyments. Thoroughly sensible of the beautiful scenery in which a kind Providence had cast his lot, he divided his attention between his chapel and his tasteful cottage. Amidst the intercourses of friendship and duty, his remaining years glided serenely and happily away. Nor were his opinions stationary. Though of a conservative spirit both in religion and politics, his was a mind always open to conviction. In the exercise of the same caution and candour which had distinguished him in the earlier periods of his life, he advanced to a more decided Unitarianism, and seemed only to make a stand against those views which appeared to him subversive of an historical Christianity.

At length, after a few weeks' confinement, without pain, and with gradually declining strength, he sank into the arms of death, apparently unconscious of its approach. His remains were interred in the burial-ground surrounding his chapel, and his obsequies were performed amidst the tears and regrets of attached friends and brethren in the ministry.

Bolton, June 5th. F. B.

MARRIAGES.

April 5, at the Unitarian chapel, Moor Lane, Bolton, by Rev. F. Baker, M.A., Mr. Wm. Aspinwall, to Sarah, second daughter of John Heap, Esq., of Bolton.

April 18, at the Unitarian chapel, Bowl-Alley Lane, by Rev. J. Shannon, Mr. Wm. James Retchford, of Hanley, Staffordshire, to Sarah Appleton, second daughter of Mr. Thomas Rymer, of Hull.

April 20, at the High-Pavement chapel, by Rev. B. Carpenter, Mr. Wm. Clark to Miss Mary Froggatt, both of Nottingham.

April 27, in the Unitarian meeting-house, Strand Street, by Rev. George A. Armstrong, John Campbell, Esq., Belfast, to Isabella Anne, daughter of Rev. W. H. Drummond, D.D., Dublin.